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Introduction to the

INTRODUCTION
TO THE
STUDY OF
NEW TESTAMENT
GREEK

J.H. MOULTON

M.A.

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BOOKS FOR BIBLE STUDENTS

Edited by the
REV. ARTHUR E. GREGORY.

AN INTRODUCTION TO THE STUDY OF NEW TESTAMENT GREEK

BY
JAMES HOPE MOULTON, M.A.

London:
CHARLES H. KELLY,
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ASSISTANT-MASTER IN THE LEYS SCHOOL.

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Patri meo
doctissimo dilectissimo
hunc libellum dedico:

*"inque tuis nunc
ficta pedum pono pressis vestigia signis,
non ita certandi cupidus quam propter amorem
quod te imitari aveo."*

P R E F A C E

SOME considerable responsibility attaches to the man who would fain add one more to the library of Introductions to New Testament Greek. I am happily able to shift the burden upon my friend the Editor of this series, who held that there was still a field for such a work as this, and offered me the privilege of attempting it under these eminently favourable auspices. I felt that, as a teacher of Comparative Philology, I could perhaps bring a desirable element into a small Greek Grammar: I have often had to lament the weaknesses in philology of even our best grammars, and I could at least hope to leave out what might some day have to be unlearned. But such a qualification is *small indeed* compared with another, without which I cannot tell how far I might have failed to learn the Greek I now aspire to teach. I have had the singular advantage of spending my whole life near the scholar to whom I dedicate a book which owes well-nigh everything save its faults to him. With him as my teacher in school-days, my model in maturer life, I

have learnt at least to admire and covet the “infinite capacity of taking pains.” Only second to this has been the privilege of seeing his friends and colleagues on the New Testament Revision Company, who have been the glory of our University that owns and mourns them. To watch such men work is itself a liberal education.

My father's *Winer* has been, of course, the basis of my work throughout. Besides this, he has himself revised the whole. Unfortunately, his chronic state of overwork postponed his revision to the proof stage; and many improvements which I should have gratefully adopted had they forestalled the printer, were therefore made impossible by the rearrangements involved. My father must not bear responsibility for statements made here, as some of my final alterations have been necessarily made without submitting them to him. It has been gratifying to me that his criticisms have so rarely been due to his disagreeing with views I had expressed.

Other obligations have been incurred to the usual books of reference—the *Greek Grammars* of Rutherford and of Goodwin (ed. 1895), Thayer's *Grimm*, Bruder's *Concordance* (alas that I was too soon for the sorely needed new concordance!), and, of course, the grammatical notes in vol. ii. of Westcott and Hort's *Greek Testament*. Dr. Schmiedel's new German edition of *Winer* has been useful in the Accidence. Besides these may be mentioned standard philological works like the *Grammars* of Brugmann and Gustav

Meyer, and for Noun Syntax, Delbrück's new *Grundriss d. vergleich. Syntax*. In the latter subject I may acknowledge a debt to the lectures of my friend and teacher, Dr. Peile, Master of Christ's. I have had some trouble with a part of the Accidence I felt sorely tempted to omit, the Dual of Nouns and Adjectives, and some Optatives, in which the New Testament is not concerned. Doctors differ here; and though I have usually followed the judgment of Dr. Rutherford's *New Phrynicus*, I have sometimes ventured to take my own conclusion, on a review of the inscriptional evidence given by Meisterhans.

I am hoping to complete almost immediately a little pamphlet of Exercises, which may help the beginner in his first stages. Meanwhile, I may say a word or two as to his best *modus operandi*, should he begin his work without the Exercises or similar help. First as to books. All other texts of the Greek Testament are superseded by Westcott and Hort's (Macmillan : the text in one small volume, with a summary of the critical results developed in the larger edition, and a valuable list of quotations from the Old Testament). I have, generally speaking, ignored all other texts throughout this Grammar. It ought to be superfluous to say that the Revised Version is indispensable for all kinds of New Testament study ; but we still somehow find people who might almost seem believers in the verbal inspiration of James I.'s translators. Besides these books, the student should use the very handy little pocket Lexicon by W. J. Hickie (Mac-

millan). The following pages will, I think, supply sufficient grammatical help until the student is able to leave the narrative parts of the New Testament. Even then I hope he will not find the Accidence incomplete. I recommend him to begin with a careful reading of the Accidence, keeping to the large print, and lingering on the declensions and conjugations just long enough for him to know where to turn up a form; then to spell out some easy part of a Gospel,—St. Matthew's perhaps suits best,—using the Revised Version, but rigidly insisting on getting a complete account of every form. The Indexes will often send him to a place where help is given. He should go on reading meanwhile in the Grammar, making more sure of the Accidence, and studying the Syntax to the end of Chap. V. The concluding chapter, except where some topic in it is directly referred to, may wait till he is a little more advanced. When he has reached this stage, the book may be read as a whole.

It only remains for me to express the very earnest wish that those who read this book may get at any rate one thing from it, a working conviction of the importance of grammar in the reverent and practical study of Holy Writ. I would not deny the possibility of overdoing it, nor wholly blame the poet who asks

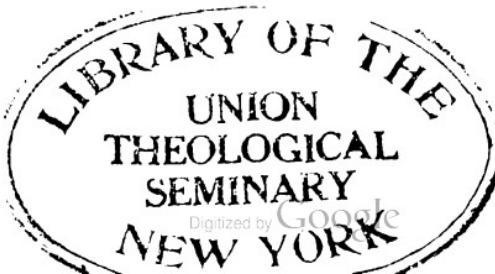
How to escape
The critic who dissects the sacred page
Till God's gift hangs on grammar, and the saint
Is weaker than the sage.

But I think even the saint owes not a little to sages like Winer and Meyer for proving that God's gift speaks not uncertainly, that we are not dependent on a Book in which *I came* could mean *I shall come*, or *I know*, for dogmatic reasons, denote *I make known*. I have had to examine many papers written by men who preach, able men, some of whom evidently regard the learning of conjugations as inferior, not to say unspiritual, work. If they could only realise how many times this neglect of grammar leads them into serious misunderstanding of Scripture! If they could only taste the delight of finding veiled behind some point of grammar a hitherto unsuspected revelation of truth and beauty! Surely words which we believe "are spirit and are life" deserve more careful, more reverent reception than can be given by those who fail to remember that grammar means sense. Let the learner use my book to spell out these words of a supreme Authority, and take their meaning to heart, and I shall be well satisfied that my task has not been in vain—

πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καὶνὰ καὶ παλαιά.

J. H. M.

THE LEYS SCHOOL, CAMBRIDGE,
September 1895.



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LIST OF THE PRINCIPAL ABBREVIATIONS

O.T.=Old Testament.

N.T.=New Testament.

LXX=the "Septuagint" Greek Version of the O.T.

MS.=manuscript; MSS.=manuscripts.

T.R.=Textus Receptus ("Received Text"), practically the text from which the A.V. was translated.

A.V.=Authorised Version.

R.V.=Revised Version.

W.H.=Westcott and Hort's *New Testament in Greek*.

The text is identical in the larger (2 vols.) edition and the smaller: in the latter the *marginal* readings (*i.e.* readings almost deemed worthy of a place in the text) are placed at the bottom of the page. For the order of the Books, see Index I. at the end of this grammar.

Hickie=Greek-English Lexicon to the N.T., by W. J. Hickie.

a.=active }
m.=middle } in the "List of Verbs."
p.=passive }

Other abbreviations will explain themselves.
xix

CORRIGENDA

Page 26, line 12 from bottom, *read αθῷος.*

„ 29, „ 3, *read (mostly.*

„ 29, „ 4 from bottom, *insert first two
lines at page 30.*

„ 39, line 2, *for γραμματεῖ read γραμματ-έε or -ῆ.*

„ 44, „ 8 from bottom, *read ταλειθά.*

„ 78, „ 7 „ „, *read ἥς.*

„ 130, „ 3 „ „, *read Rev. 1⁸.*

„ 191, „ 4, *read John 15⁶.*

INTRODUCTION



THE LANGUAGE OF THE NEW TESTAMENT

THE language in which the New Testament is written is Hellenistic Greek, and it will be desirable to sketch briefly its history before we proceed to describe its grammar. It is a language well worth our study, a medium of expressing thought adapted uniquely to the requirements of writers who were to proclaim to the world a universal religion. It is Greek, but Greek purged of that delicate subtlety which makes Athenian masterpieces the despair of translators, so that it lends itself to the most literal rendering, and thus ensures that its message may be almost entirely preserved when the garb of another tongue has been assumed.

We describe this language firstly as *Greek*, and

secondly as *Hellenistic*, by which we imply that it is *Hebraic* Greek, *colloquial* Greek, and *late* Greek. This chapter is intended to develop each of these statements.

I. *Greek* is the language of the people who called themselves—and still call themselves—*Hellenes*; a people who, in ancient times, confessedly attained the highest cultivation of mind and body that the world has ever seen. It is a member of the great Indo-Germanic family of languages (in England often, though not very accurately, known as “Aryan”), embracing the Sanskritic Indian languages, the Iranian, Armenian, Italic, Keltic, Germanic, Lithuanian, and Slavonic, with other less conspicuous branches. All these have a well-marked unity of structure and vocabulary which points us back to a parent language spoken thousands of years ago by half-savage tribes living (probably) somewhere south-east of the Baltic. Could we discover records of our Germanic ancestors belonging to the period when the Homeric poems inaugurated the extant literature of Greece, we should easily perceive the similarity, which even now can be detected between

English and Greek by those who possess the key. This fact will prepare us for finding that the two languages, despite the enormous changes which have made English what it is to-day, remain sufficiently alike in spirit to make the transference of thought from one to the other a matter of ease and precision. The Old Testament was written in a language which in history and form has always been totally strange to us and our kin. The New Testament appears in the dress of our own family.

Small though the territory of Greece was, the genius of the people preserved the most remarkable independence of dialect. Every little town insisted as long as it could on political independence of its nearest neighbours, and in the same spirit spoke a dialect sometimes as different from that heard twenty miles away as Scotch is different from Cornish. Among these dialects the first place is claimed by the *Achæan* or *Æolic*, which the singers of the *Iliad* and *Odyssey* very probably used. *Doric*, the speech of the Spartans and kindred tribes, leaves little mark on literature. *Ionic* reciters (compare the Hebrew *Yavan* as a name for Greece in general) adapted

the Iliad and Odyssey, and the delightful story of Herodotus comes from an Ionian's hand. But by far the greatest share of the glories of Greece belongs to the Athenians, the nearest relatives of the Ionians; and in their *Attic* dialect is written the most perfect prose and poetry that the ancient classical world has bequeathed us. When Greek independence was crushed under the heel of Macedon, and finally under Rome, there was a rapid fusion of the various elements making up Hellenic nationality. The natural effect was the evolution of a common Greek speech, based upon the language of Athens, whose intellectual greatness secured her dialect a primacy. But great numbers of words and forms originally peculiar to other dialects became embedded in the language resulting, which was known as the *κοινὴ* or "common" Greek. It is this which supplies the basis of the New Testament speech.

II. But this speech is also described as *Hellenistic* Greek. The term would strictly denote the transforming into Greek of that which was originally not Greek; but it is used as a technical

term, with countenance from the New Testament writers, for the Greek spoken by *Jews*. In Palestine itself Greek may not have penetrated very much beyond the educated and official classes, though there are good authorities who believe that the common people were bilingual (like the Welsh to-day), speaking Greek together with their native Aramaic. The latter was the language of the districts north of Palestine, which superseded the cognate Hebrew among the Jews during the fourth and third centuries B.C.: the fragments of our Lord's words in the Gospels—*Talitha cumi*, *Ephphatha*, etc.—are in this dialect. The Jews of the Dispersion (see John 7³⁵, Jas. 1¹, R.V.) all spoke Greek habitually. For their use, during the third and second centuries B.C., was made the Greek Version of the Old Testament, which is called the Septuagint (LXX) from the legend that it was executed by *seventy* translators. The translation was made in Egypt, and the Greek is that spoken in Alexandria. But it is decidedly a dialect of translators, disfigured in many places with barbarisms which we ourselves can often see paralleled when foreigners try to turn their

literature into English. Hebrew grammar is sometimes as apparent as Greek; strange words and strange meanings are found; and we feel that a native Greek must sometimes have found difficulty in catching the meaning. The wide use of this great Version, from which most of the Old Testament quotations are made in the New Testament, is responsible for many of the features of New Testament Greek. A new sacred vocabulary was created, a few foreign constructions were admitted, and the elaborate delicacy of Attic, with its wealth of particles and its finely-marked distinctions, gave way before the simplicity and directness which were the features of Hebrew prose style. Except that we do not find Hebrew or Aramaic words largely incorporated in the Greek, we may thus roughly compare the foreign influence in Hellenistic to the influence of Norman-French on English in simplifying the structure of the language. Add to this the obvious fact that the New Testament Greek must often represent what was first thought out in Aramaic, and we can understand why the Greek is called *Hebraic*.

But we must be careful not to push this too

far. Even the Old Testament quotations in the New Testament will show us that the New Testament writers are free from trammels which hampered the translators of the Old. Their Greek is clearly original, the language of men who speak it with facility. This brings us to the statement that Hellenistic Greek is *colloquial*. Occasionally the writers indulge in something of the elaboration of literary style,—note especially St. Luke's preface,—but the historians generally prefer to use the simple directness of ordinary speech; and of the writers of Epistles, St. Paul, at any rate, with his practice of dictating, naturally fell into the spoken style. Now in spoken language intonation and gesture often render unnecessary the exactness of order and phrase which writing requires, while a speaker naturally avoids elaboration which would imperil clearness, even if it were possible for him to use it. Hence most of the niceties of language which contribute so much to the charm of Plato are absent from the New Testament, as no doubt they would have been from the conversation of the Greeks of Plato's day.

Closely connected with this is the fact that

New Testament Greek is *late*, dating four centuries after the close of what is called the classical period. Since Greek was a living language, it was necessarily undergoing changes in grammar and vocabulary all the time. That force of spoken language which is always weakening old words and bringing in new expressions to be toned down in their turn, was acting as powerfully in Greek as it does now in English; and in the course of centuries the undignified or exaggerated character of a word or phrase would be entirely forgotten. Smaller, but still considerable, changes would meanwhile be affecting the structure of the language. When some pedants of classical learning stigmatise the language of the New Testament as bad Greek, we may reply, firstly, that such a writer as Aristotle, four centuries earlier, showed at least an equal disregard for the niceties of literary style; and secondly, that Tennyson is not blamed for not writing in the language of Chaucer. The true test of "correct" speech is the clearness and accuracy with which it expresses thought; and judged by that standard the Hellenistic Greek has nothing to fear.

I have intended this book mainly for those whose Greek studies are directed simply towards the reading of the New Testament, and for such it would be beside the mark to dwell on points where the language has deflected from classical standards. But I have endeavoured to guard the interests of classical students by occasionally calling attention to deviations from Attic. In many of the declensions and verbal paradigms it is not possible to complete the example from New Testament Greek alone, and I have silently added the classical complement where there is no reason to doubt the existence of the form in Hellenistic Greek. It has seemed advisable, for the sake of completeness, even to give the Dual Number, though it is unknown in New Testament Greek, and comparatively infrequent even in Attic: it will not materially add to the information with which the beginner is burdened, even if he does not claim the liberty which the small print gives him to pass it by.

ACCIDENCE

CHAPTER I

SOUNDS AND WRITING

1. THE Greeks learnt the art of writing from the Phœnicians, perhaps as early as the ninth century B.C. The different tribes of Greece adapted in different ways the letters of the Phœnician alphabet, which was practically identical with the old Hebrew, and from one of these adaptations, transplanted early to Italy by Greek colonists, comes the alphabet of Rome, which we have inherited. Another adaptation, the Ionic, secured the primacy in Greece during the fourth century B.C., and it is this which supplied our ordinary capital letters (first column below). For writing on papyrus and such material a modification was adopted, as shown in the second column; and these "*uncials*" (*i.e.* capitals) were employed exclusively in the

older MSS. of the Greek Testament, not going out of use until about the ninth century A.D. Out of these letters was developed a more convenient *cursive* or “running” hand, from which arises our ordinary print. Students of the New Testament will remember that the description of a manuscript as *uncial* implies, with hardly any exception, superior antiquity, and therefore, almost inevitably, superior trustworthiness, to a cursive manuscript. In the table of the Greek alphabet below are given (1) the ordinary uncials of Greek inscriptions, used as capital letters in modern printed books¹; (2) the *uncial* letters used in the oldest MSS., in which Westcott and Hort and some other modern editors print the quotations from the Old Testament; (3) the cursive letters of modern printing; (4) the Greek names of the letters; (5) the English equivalents for transliteration.

2.

A	α	α	Alpha	<i>a</i>
B	β	β	Bēta	<i>b</i>
Γ	γ	γ	Gamma	<i>g</i>
Δ	δ	δ	Delta	<i>d</i>

¹ Strictly, these capitals ought to be printed *upright*.

E	ε	ε, ε	Ei (Epsilon)	ě (short)
Z	ζ	ζ	Zēta	z
H	η	η	Ēta	ē (long)
Θ	θ	θ, θ	Thēta	th
I	ι	ι	Iōta	i
K	κ	κ, κ	Kappa	k
Λ	λ	λ	Lambda	l
M	μ	μ	Mū	m
N	ν	ν	Nū	n
Ξ	ξ	ξ	Xī	x
O	ο	ο	Ou (Ōmicron)	ǒ (short)
Π	π	π	Pī	p
R	ρ	ρ	Rhō	r
Σ	σ	σ and ς	Sigma	s
T	τ	τ	Tau	t
Υ	υ	υ	U (Upsilon)	u¹
Φ	φ	φ, φ	Phī	ph
Χ	χ	χ	Chī	kh (ch)
Ψ	ψ	ψ	Psī	ps
Ω	ω	ω	Ō (Ōmega)	ō (long)

NOTE.—(a) In writing the cursive letters the student should observe the following points:—
 (1) *a* not like English *a*, but made in one stroke,

¹ English *y*, in words derived from Greek: thus *hypocrите* from *ὑποκρίτης*.

like an 8 cut off and laid on its side; (2) be careful to distinguish γ (g) with tail; ν (n) with sharp point, no tail; v (u) rounded.

(b) Before γ , κ , ξ , or χ , γ is pronounced *ng* (as in *sing*).

(c) The cursive form s is only used at the end of a word. The other alternatives in the cursive column are mere matters of choice.

3. The ancient *Pronunciation* of Greek is too difficult a subject to enter on here, and for practical purposes it is quite unnecessary. In England a purely conventional system is used, based on the treatment of Greek words as if they were English. Thus, among the vowels, we pronounce \check{a} (short) as *a* in *hat*, \bar{a} (long) as *a* in *hate*; ϵ as *e* in *get*, η as *ee* in *feet*; $\check{\imath}$ as *i* in *pit*, $\bar{\imath}$ as *i* in *kite*; \bar{o} as *o* in *not*; v short or long as *u* (*yoo*) in *unite*; and ω as *o* in *note*. Among the consonants few points need mentioning: γ and τ are always pronounced as in *get*, *ten*, except when γ has the value of *ng*; ζ is very commonly pronounced like *dz* in *adze*; and χ is pronounced like κ . There is no doubt whatever that our system would have made nearly all the vowels and many of the con-

sonants absolutely unintelligible to a Greek of the apostles' time; but as we are not generally required to make our Greek intelligible to any but Englishmen of the nineteenth century, this does not matter, and it seems best to refer to larger books those who are curious to know the real pronunciation. It need only be added that in other countries the vowels are generally pronounced on a system very much nearer the old Greek—*a* as in *ah*, *e* as in *may*, *η* as in *there*, *ι* as in *feet*, *o* as in *window*, *υ* as French *u* or German *ü*, and *ω* as in *shore*.

4. *Breadings*

Every word beginning with a vowel must have that vowel written with a *breathing*. The *rough breathing* is *h*: thus *ἀ* is *ha*. The *smooth breathing*, which is denoted by an ordinary comma, is the faint catch in the throat which may be detected before every initial vowel except in singing: thus *ἀ* is *a* as in English. Every word with initial *v* has the rough breathing, which is also placed almost always over an initial *p*, making the sound *rh*, or rather *hr*, which existed in Old English, and may be heard in Welsh. In

the middle of a word *ρρ* is often written *ῥῥ*, i.e. *rrh*. A breathing is always placed over the second element when a diphthong is concerned: thus *οὐ*, not *᷑ὐ*.

5. *Vowels and Diphthongs*

The Vowels are (1) *ε, ο, short*, and *η, ω, long*, with *α*, which can be either short or long; (2) *ι* and *υ*, long or short, which may form diphthongs by being placed after any of the six vowels in (1).

We usually pronounce the diphthongs like the English letters corresponding: thus *αι* (provincial *ai*, heard in the Parliamentary *Aye!*) *αυ* (*aught*), *ευ* and *ηυ* (*eulogy*), *οι* (*boil*) *ου* (*house*), but *ιι* like *i* in *isle*. Hardly any of these pronunciations are even nearly right; but the old pronunciation is too hard a question to open here.

In *cursive* writing, the *ι*, when combined with the *long* vowels *ᾱ, η, and ω*, is written underneath ("iota subscript"). These diphthongs, *ᾳ, ηι, ωι*, are now pronounced like *ᾱ, η, ω*, and were never very clearly distinct.

To the diphthongs already mentioned should be added the combination *υι*, which we pronounce as *wi* in *wipe*.

6. *Consonants*

Consonants are classified as *mutes*, *spirants*, and *liquids*, putting aside the double symbols ξ (ks), ψ (ps), and ζ (originally zd). *Liquids* are consonants capable of being prolonged, viz. λ , ρ , and the nasal liquids μ , ν , and γ when pronounced *ng*. *Mutes*, or *Explosives*, are sounds which cannot be pronounced except with the help of other sounds. They are classified as *Labials*, formed by the lips, *Dentals*, by the tongue against the teeth, and *Gutturals*, by the back of the tongue against the back palate; and again as *Hard* (technically "breathed"), *Soft* ("voiced"), and *Aspirate* ("breathed aspirate"). (*Breath* is the name for the stream of air coming through the larynx without vibration of the vocal chords; *voice* is accompanied by vibration; and *aspiration* is originally the accompaniment of an *h* sound.) The classification may be shown thus—

	<i>Hard.</i>	<i>Soft.</i>	<i>Aspirate.</i>
Labials . .	π	β	ϕ
Dentals . .	τ	δ	θ
Gutturals . .	κ	γ	χ

Besides these there is the *Spirant* σ , s .

Two other spirants existed in an earlier stage of the language, answering to our *y* (in *you*) and *w* (in *we*). The latter survived in many Greek dialects, and was written *F* ("digamma"). The three spirants agreed in disappearing between vowels, causing thus various contraction effects which have to be noted in the accidence. In combination with consonants, *y* produces a variety of changes, especially in the present-stem of verbs (see § 112), so that it is advisable to note them, although the sound disappeared before our earliest records of the Greek language.

7. The following rules for the *combination of consonants* will need observation, especially in studying the verbs.

(a) When mutes combine, the second sound *assimilates* the first, *i.e.* brings it into the same vertical column of the table of mutes in § 6: *e.g.* $\gamma + \tau = \kappa\tau$, $\chi + \delta = \gamma\delta$, $\kappa + \theta = \chi\theta$.

(b) When mutes come before σ or μ , the differences between the vertical columns disappear. Thus—Labials $+ \sigma = \psi$, $+ \mu = \mu\mu$. Dentals $+ \sigma = \sigma$, $+ \mu$ (in verbs) $= \sigma\mu$. Gutturals $+ \sigma = \xi$, $+ \mu$ (in verbs) $= \gamma\mu$.

(c) Labials $+ y$ appear as $\pi\tau$. Hard and Aspirate Dentals or Gutturals $+ y$ become $\sigma\sigma$ or (rarely in N.T.) $\pi\pi$. Soft Dental or Guttural $+ y$ becomes ζ .

(d) When a word begins with a rough breathing or an aspirate, and the next syllable begins

with an aspirate, the former *h* is dropped: thus $\check{\epsilon}\text{-}\chi\omega$ for $\check{\epsilon}\text{-}\chi\omega$ (cf. the future $\check{\epsilon}\xi\omega$); $\tau\rho\iota\text{-}\chi\acute{o}s$ for $\theta\rho\iota\text{-}\chi\acute{o}s$ (cf. nominative $\theta\rho\acute{i}\xi$); and reduplications (§ 122) generally, as $\tau\acute{i}\text{-}\theta\eta\mu\iota$ for $\theta\acute{i}\theta\eta\mu\iota$.

(e) A hard mute before a rough breathing becomes aspirate: thus $o\acute{u}\chi\text{ }o\acute{u}\tau\sigma$ for $o\acute{u}\kappa$, $\grave{\alpha}\phi\acute{i}\eta\mu\iota$ for $\grave{\alpha}\pi'$ $\acute{\eta}\mu\iota$. For other modifications in the forms of prepositions, see § 201.

8. *Vowel Lengthening and Combination*

(a) The group $\nu\sigma$ (usually derived from $\nu\tau\sigma$) comes frequently in inflexions of nouns and verbs, and is never left unaltered; ν is dropped, and the preceding vowel, if short, usually lengthened by "compensation." For this purpose ϵ is lengthened to $\epsilon\iota$ and o to $o\acute{u}$, a peculiarity recurring when $\epsilon + \epsilon$ or $o + o$ contract (see below): space forbids explanation. Examples may be seen in the nominative singular and dative plural of many nouns and adjectives: see §§ 30 ($\grave{\alpha}\rho\chi\omega\nu$ and $a\acute{i}\acute{a}\nu$), 40, 42, etc.

(b) The long vowel \bar{a} was changed in Ionic and Attic to η : this is just what we have done with our \bar{a} , which was once like the Greek \bar{a} (ah), but is now generally the Greek η (*e* in

there). In Attic, however, an opposite tendency largely affected terminations, the reappearance of \bar{a} when “*pure*” (*i.e.* following a vowel). There is some irregularity under this head in the New Testament (as in § 25, 2.), owing to the mixture of dialects in the *Koīn̄y*. The learner will often find \bar{a} where the vowel is not “*pure*.” This is generally due to *lengthening*, as in (*a*): thus $\pi\bar{a}\varsigma$, *all*, is for $\pi\bar{a}n\tau\varsigma$.

(*c*) When vowels come together in the same word they are generally combined, or *contracted*. (We must not stop to explain the various causes which prevent contraction in a considerable number of words.) The following rules give the contractions which are needed for the “*Contracted Verbs*” (§§ 96–108):—

α followed by anything containing \circ or ω makes ω , followed by anything else makes \bar{a} . If there is an ι in this second syllable it is *subscript* in the contracted syllable resulting. Thus $\acute{\epsilon}\tau\acute{\iota}\mu\alpha$ (- $\alpha\epsilon$), $\tau\iota\mu\hat{\alpha}\tau\epsilon$ (- $\acute{\alpha}\eta\tau\epsilon$), $\tau\iota\mu\hat{a}$ (- $\acute{\alpha}\epsilon\iota$ or - $\acute{\alpha}\eta\iota$), $\tau\iota\mu\hat{\omega}$ (- $\acute{\alpha}\omega$ or - $\acute{\alpha}\circ u$), $\tau\iota\mu\hat{\omega}\epsilon\nu$ (- $\acute{\alpha}\circ\iota\epsilon\nu$).

ϵ is dropped before long vowels and diphthongs. With ϵ it makes ϵi , with \circ makes $\circ v$. Thus $\phi\iota\lambda\hat{\omega}$ ($\acute{\epsilon}\omega$), $\phi\iota\lambda\circ\hat{u}$ (- $\acute{\epsilon}\circ u$), $\phi\iota\lambda\epsilon\hat{i}$ (- $\acute{\epsilon}\epsilon\iota$), $\phi\iota\lambda\hat{\eta}$

(-έη), φιλῆτε (-έητε), φιλοῖεν (-έοιεν), ἐφίλει (-εε), φιλοῦμεν (-έομεν).

ο is dropped before ω and ου, makes ου with a following ε or ο, ω with a following η, and οι with anything containing ι. Thus δηλῶ (-όω), δηλοῦ (-όου), δήλου (-οε), δηλοῦμεν (-όομεν), δηλώτε (-όητε), δηλοῖ (-όει or -όη or-όοι).

The most important additional contractions to be applied in the nouns are εα to η and οα to ω.

(d) Sometimes this vowel contraction takes place when two words are brought together. The resulting vowel is then marked with ' ("coronis," like a smooth breathing), and the process is called *Crasis*, i.e. "mixing." Thus κᾶν = καὶ ἔάν or καὶ ἄν; κάγώ, κάμοι = καὶ ἔγώ, καὶ ἔμοι; κάκει = καὶ ἔκει (so κάκεΐθεν and κάκεΐνος); τούνναντίον = τὸ ἔνναντίον; τούννομα = τὸ ὄνομα; ταύτα = τὰ αὐτά. No other examples occur in the New Testament.

(e) Very frequently indeed, when a word ending in a vowel is put before a word beginning with a vowel—whether compounded, or merely placed before it in a sentence—the former vowel, if short, is *elided*, i.e. cut off, and an apostrophe

above the line indicates the loss when the words are not compounded into one. This, in the New Testament, happens almost exclusively with prepositions and conjunctions. The rule given above about aspiration (§ 7, e.) applies here. Thus *παρ' ὡν* for *παρὰ ὡν*, *δ' ἀν* for *δὲ ἀν*, *ἀφ' οὐ* for *ἀπὸ οὐ*, *ἀφίστημι* for *ἀπο-ἵστημι*.

9. Word Endings

(a) In pure Greek words no consonant except *v*, *p*, and *s* can end the word; all others are dropped if they are left at the end in inflexion: thus *γύναι*, *O woman*, for *γυναικ*. The only normal exceptions are the words *ἐκ*, *out of*, and *οὐκ*, *not*, which are closely linked with the next word. In the New Testament a large number of Hebrew and Aramaic proper names are allowed to break the rule.

(b) Final *-e* and *-i* are very frequently found with a *moveable v* added (*νῦ ἐφελκυστικόν* = “*n* attached”). The inflexions which admit it are printed with *-e(v)*, *-i(v)*, in the Grammar. In a few words—*οὕτω(s)*, *μέχρι(s)*, *ἄχρι(s)*, *ἴξ* or *ἐκ*—there is a moveable *s*.

10. *Accentuation*

The Greek Accents were devised by grammarians to preserve the tradition of Greek pronunciation when the language was ceasing to be a spoken tongue. They can be, and ought to be, totally ignored in the first stages of Greek study, and the short account given here will be quite sufficient for anyone who is not intending to go beyond New Testament Greek.

The Greeks, like the modern French, did not accent syllables at all, in our sense of the word. They pronounced all syllables with equal stress or emphasis, but distinguished some by musical inflexion of the voice. We do the same ; but with us this inflexion is used freely, to help the meaning, instead of being tied to a particular syllable. Three accents are used. The *Acute*, as $\tau\acute{\iota}\varsigma$, denotes a rising inflexion, such as we use in the last syllable of "*really?*" when asking a question. (Note that the *stress* accent in that word is on the first syllable, so that a "musical" or "pitch" accent like the Greek can fall on a syllable entirely incapable of bearing stress). The *Grave*, as $\tau\grave{\iota}\varsigma$, was the falling inflexion, as on the *y* in "*really!*" used as an interjection. The *Circumflex*, as in $\pi\grave{\omega}\varsigma$, is a combination (^='+'); the falling inflexion follows the rising in the same (always *long*) syllable. The drawn-out "*Oh!*" of surprise is generally thus pronounced. Syllables not otherwise accented are assumed to have the grave accent. For us, the importance of Greek accents mainly lies in the fact that several grammatical forms

are only distinguishable by the accent. Thus *ποιῆσαι* is an infinitive active, *ποιήσαι* an optative, *ποίησαι* an imperative middle. See Appendix I.

11. The accent is influenced by the quantity of the vowel in the *last* syllable. If that is *short*, the acute may stand on any of the last three syllables: in such words, when the vowel of the *last syllable but one* is long, it must bear the circumflex if it is accented at all. Thus *ἐποίησαν*, *they made*, might have been accented *ἐποιησάν* or *ἐποῖησάν*: *ἐνόμισαν*, *they thought*, might have been accented *ἐνομισάν* or *ἐνομίσαν*. If the vowel of the *last* syllable is *long*, it may bear the acute or the circumflex, or the last but one may bear the acute. Thus *νομίσας*, *having thought*, might have been also accented *νομισάς* or *νομίσάς*. The fourth syllable from the end can never bear any accent, nor can the third bear the circumflex.

12. We have next to observe the *Enclitics*, which attach their accent to the last syllable of the word preceding them in the sentence, unless this would result in two successive syllables bearing the acute, in which case the accent is simply lost. If, however, in this last case the enclitic is dissyllabic, it retains an accent on its second syllable. Thus *εἴ τις*, *ἀθῆρις εἴμι*, *λόγιος τις*, *λόγου τινός*; also *φῶς ἵστιν*—cf. the definition of the circumflex, § 10. The principal enclitics are the pronouns *μον*, *μοι*, *με*, and *σου*, *σοι*, *σε* (except when emphatic), *τις* indefinite (*τινές*, *τινῶν*, etc.), and the adverbs *πον*, *ποθέν*, *ποτέ*, *πω*, *πας*; the present indicative of *εἰμί*, *be* (§ 159), and *φημί*, *say* (except in second person singular), and the particles *γε*, *τε*, *τοι*. These are given without accent, except in the dissyllabic forms, which sometimes show the accents given. A few words have completely absorbed an enclitic, and appear consequently to violate the rules for single words given already: thus *ἄστε*, *ἄστισουν*.

13. There are also a few words called *Proclitics*, which never show an accent. These are *ο*, *η*, *οι*, *αι*, *εις*, *εξ*, *εν*; *ει*, *ως*. So also *οὐ* (*οὐκ*), unless it means *no*, or stands at the end of a sentence.

14. The *grave* accent is printed instead of the acute on the last syllable of a word whenever a stop does not follow. That is, words ending with a rising inflexion dropped that inflexion in the middle of a sentence, unless an enclitic followed. *Tις* and *τι* are exceptions (§ 53).

15. Two qualifications should be mentioned to the statement about a long final syllable. A final *-αι* or *-αι* is reckoned as short except in the 3rd sing. optative of verbs. And there are various forms where an earlier type has fixed the accent; the old genitive *πόλης*, for instance, from *πόλις*, *city*, has given an otherwise impossible accent to its derivative *πόλεως*.

16. For rules where to place the accents within the limits allowed by these principles, we may refer the reader to grammars of classical Greek. Here we need only mention that verbs, except in the infinitive and participle, almost always accentuate as far from the end of the word as they can.

17. Punctuation and Word-Division

The Greek full stop and comma are the same as ours. Greek expresses a query by a semicolon (;), and a colon or semicolon by a full stop *above* the line (·). The division of words at the end of a line differs in several respects from English usage, but it will cause the beginner no trouble.

CHAPTER II

DECLENSION

18. GREEK is a highly inflected language, retaining in great abundance the primitive inflexions which English has long ago lost, and even inventing others by the use of Analogy.

19. In nouns, adjectives, and pronouns there are inflexions of Gender, Number, and Case. *Gender* is a purely artificial or grammatical phenomenon, often entirely independent of sex. (English is the only important ancient or modern language which drops the encumbrance of merely grammatical gender.) Greek, like Hebrew, had three *Numbers*, Singular, Dual, and Plural; but in Hellenistic Greek the very ancient Dual has totally disappeared. The *Cases* are all familiar to students of English grammar: *Nominative*, *Vocative*, *Accusative*, *Genitive*, *Dative*. Their

functions will be explained under the Syntax (ch. ii.): no help for this purpose can be got from the names, which are mere labels mostly ill-chosen) inherited from Greek and Roman grammarians. The Accusative, Genitive, and Dative are called *oblique* cases. The following general rules hold throughout the declensions:—

(a) The Vocative agrees with the Nominative in form except in the masculine nouns of the First Declension, and the masculine and feminine nouns of the Second and (very partially) of the Third. But this is only in the singular; in the plural these two cases always coincide.

(b) Neuters never make a difference between the forms of Nominative, Vocative, and Accusative in either singular or plural. In the plural these cases always end in *-a*, unless contraction has taken place.

(c) The Genitive plural always ends in *-ων*.

(d) The Dative singular everywhere ends in *-ι*, except in the proper name *'Ιησοῦς*. In the

(e) In the Dual there are only two distinct forms, one for Nominative, Vocative, and Accusative, the other for Genitive and Dative.

First and Second Declension this *-ι* is regularly subscript (§ 5).

20. The declensions of Nouns and Adjectives fall under three distinct sets of forms, which are seen in the Nouns of the First, Second, and Third Declensions. Pronouns, with which we must, of course, class the Definite Article, have, to a large extent, forms of their own, but in many respects follow the Nouns.

In declension we have to note the *Stem*, which is the word stripped of suffixes belonging to the case (in verbs, the person-ending). We can *usually* obtain it by cutting off the *-ν* or *-α* which marks the accusative singular, or, in neuters of the Third Declension, the *-ος* of the genitive. In this book the stems are not often described, as to use them intelligently would require more knowledge than the student at this stage can be expected to possess.

21. The *Root* is entirely distinct, and need not trouble the beginner, as being purely a convention of comparative philology. It may be defined as the simplest form deducible when every kind of noun or verb suffix has been stripped away.

22. DEFINITE ARTICLE

The Definite Article, *δ*, *η*, *τό*, *the*, is thus declined—

	<i>Singular</i>			<i>Plural</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Nom.	. ó	ή	τό	οι	αι	τά
Acc.	. τόν	τήν	τό	τούς	τάς	τά
Gen.	. τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	. τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς

Dual N.V.A. τώ, G.D. τοῖν, for all genders.

In dictionaries the article in the nom. sing. is used to indicate the Gender of a word. Thus ὁ λόγος implies that λόγος is masculine; η ἡμέρα is shown to be feminine, and τὸ ξύλον to be neuter.

NOUNS

23. *First Declension*

This declension includes feminine nouns ending in *a* and *η* in the nominative singular, and a smaller number of masculine nouns in *as* and *ης*. There are five different models of declension in the singular, shown below in the words *ἡμέρα*, *day*; *δόξα*, *glory*; *φωνή*, *voice*; *νεανίας*, *young man*; and *κριτής*, *judge*. In the dual and plural the declension is always the same.

Historically the declension is divisible into *-ā* stems (*ἡμέρα*, *Φωνή*, *νεανίας*, *κριτής*), and *-yā* stems (*δόξα* and some of those like *ἥμιρα*).

24. Singular

N.	ἡμέρα	δόξα	φωνή	νεανίας	κριτής
V.	ἡμέρα	δόξα	φωνή	νεανία	κριτά
A.	ἡμέραν	δόξαν	φωνήν	νεανίαν	κριτήν
G.	ἡμέρας	δόξης	φωνῆς	νεανίου	κριτοῦ
D.	ἡμέρᾳ	δόξῃ	φωνῇ	νεανίᾳ	κριτῇ

Dual

N.V.A. ἡμέραι
G.D. ἡμέραιν

Plural

N.V. ἡμέραι
A. ἡμέρας
G. ἡμερῶν
D. ἡμέραις

Nouns in *a* *pure* (§ 8, b) are declined like *ἡμέρα*; others ending in *-a* follow *δόξα*; those in *-η* are like *φωνή*; those in *-ης* like *κριτής*;¹ while a few proper names in *-as* follow *νεανίας*. It must be remembered that there are nouns in the *third* declension ending in *a*, *as*, and *ης*; we need to know the genitive singular of a noun in order to be sure to what declension it belongs.

25. NOTE.—1. *Bορρᾶς*, *the north*; *μαμωνᾶς*, *mammon*, and a few proper names in *as*, like *Κηφᾶς*, *Καιάφας*, *Βαρνάβας*, *Σατανᾶς*, make their

¹ Some nouns make voc. in *-η*, as *Ἄδης*, *Hades*, voc. *Ἄδη*, which occurs once in the T.R.

genitive in *a*, otherwise following *νεανίας*. *Mνᾶ*, *pound*, follows *ἡμέρα*.

2. A few nouns in *ρα* have genitive and dative in *ης*, *ῃ*, like *δόξα*. Thus *Σάπφειρα*, *Sapphira*; *πρῷρα*, *prow*; *πλήμυνρα*, *flood*; *σπεῖρα*, *cohort*; *μάχαιρα*, *sword*. In some late MSS. they are declined regularly with *-ας*, *-ᾳ*. The converse appears in the gen. *Λύδδας*, from *Λύδδα*, *Lydda*, and *Μάρθας*, from *Μάρθα*, *Martha*.

26. Second Declension

This declension includes masculine nouns in *ος*, a small number of feminines in *ος*, and neuter nouns in *ον*. There are also a few nouns in *ως*; while nouns in *-οος*, and one in *-εον*, sometimes show contracted forms. The following is the common declension, exemplified in *ὁ λόγος* (masc.), *word*; *ἡ ὁδός* (fem.), *way*; *τὸ παιδίον* (neut.), *child*. The stem is in *ο-*.

Singular

N.	<i>λόγος</i>	<i>παιδίον</i>
V.	<i>λόγε</i>	
A.	<i>λόγου</i>	
G.	<i>λόγου</i>	
D.	<i>λόγῳ</i>	<i>παιδίῳ</i>

Dual

N.V.A.	λόγω	παιδίω
G.D.	λόγοιν	παιδίοιν

Plural

N.V.	λόγοι	παιδία
A.	λόγους	
G.	λόγων	παιδίων
D.	λόγοις	παιδίοις

All masculine or feminine nouns in *os* are declined like **λόγος**, and all neuter nouns in *ov* like **παιδίον**.

27. For completeness' sake may be given here the so-called "Attic declension," of which only small traces are seen in the N.T.: cf. note 2 below, and § 39, b. Thus, decline *νεώς*, *temple* (in the N.T. *ναός*). Sing. N.V. *νεώς*, A. *νεάν*, G. *νεά*, D. *νεφ*; Dual N.V.A. *νεώ*, G.D. *νεών*; Plur. N.V. *νεώ*, A. *νεάς*, G. *νεών*, D. *νεώς*.

28. NOTE.—1. A few contracted forms are found, which are made in the same way as the adjectives in § 39. Thus we have *όστοῦν*, *bone*, for *όστεον*, the other cases being uncontracted. *Xoūs* (for *χόος*), *dust*, has accusative *χοῦν* (for *χόον*), and similarly *νοῦς* (*νόος*), *mind*, acc. *νοῦν*,

and *πλοῦς* (*πλόος*), *voyage*, acc. *πλοῦν*; but the two latter have in the N.T. passed into the third declension (see § 34).

2. The proper names *'Απολλώς* and *Κῶς* belong to this declension (cf. § 27). The former makes acc. *'Απολλών* or *'Απολλώ*, gen. *'Απολλώ*. The latter has acc. *Κῶ* (T.R. *Κῶν*).

3. Here also should be classified the proper name *'Ιησοῦς*, derived from the Hebrew. The declension is unique from the absence of *ι* in the dative. The forms are—V. *'Ιησοῦ*, A. *'Ιησοῦν*, G. *'Ιησοῦ*, D. *'Ιησοῦ*.

29. *Third Declension*

This declension includes all the remaining nouns, except indeclinables. The nominative singular, in masculine and feminine nouns, ends in *ν*, *ρ*, *ς* (*ξ* and *ψ*); in neuter nouns the terminations are *α* (all but one are in *μα*), *ι*, *ν*, *ρ*, *ς*, *υ*. The genitive singular always ends in *ς*, the dative in *ι*, which is not subscript; the nominative, vocative, and accusative plural end in *ς*, except, of course, in neuters, and the dative has the termination *-σι(ν)*. The declension can almost always be found from the models given, when

the nominative and genitive singular are known. A list of irregular nouns is appended.

The models may be classified according to the endings of their *stems*, that is, the common element which remains when the case suffixes are struck off: see § 20.

30. A.—*Nouns with Consonant Stems*

<i>Stem σάρκ-</i>	<i>ποιμεν-</i>	<i>ἡγεμον-</i>	<i>ἀρχοντ-</i>
(<i>η</i>) flesh	(<i>ο</i>) shepherd	(<i>ο</i>) governor	(<i>ο</i>) ruler

Singular

N.V. <i>σάρξ</i>	<i>ποιμήν</i>	<i>ἡγεμών</i>	<i>ἄρχων</i>
A. <i>σάρκα</i>	<i>ποιμένα</i>	<i>ἡγεμόνα</i>	<i>ἄρχοντα</i>
G. <i>σαρκός</i>	<i>ποιμένος</i>	<i>ἡγεμόνος</i>	<i>ἄρχοντος</i>
D. <i>σαρκή</i>	<i>ποιμένι</i>	<i>ἡγεμόνι</i>	<i>ἄρχοντι</i>

Dual

N.V.A. <i>σάρκε</i>	<i>ποιμένε</i>	<i>ἡγεμόνε</i>	<i>ἄρχοντε</i>
G.D. <i>σαρκοῖν</i>	<i>ποιμένοιν</i>	<i>ἡγεμόνοιν</i>	<i>ἄρχοντοιν</i>

Plural

N.V. <i>σάρκες</i>	<i>ποιμένες</i>	<i>ἡγεμόνες</i>	<i>ἄρχοντες</i>
A. <i>σάρκας</i>	<i>ποιμένας</i>	<i>ἡγεμόνας</i>	<i>ἄρχοντας</i>
G. <i>σαρκῶν</i>	<i>ποιμένων</i>	<i>ἡγεμόνων</i>	<i>ἄρχοντων</i>
D. <i>σαρξί(ν)</i>	<i>ποιμέσι(ν)</i>	<i>ἡγεμόσι(ν)</i>	<i>ἄρχονσι(ν)</i>

<i>Stem ἀλεκτορ-</i>	<i>παῖδ-</i>	<i>σωτηρ-</i>	<i>πνευματ-</i>
(ό) <i>cock</i>	(ό, ή) <i>boy, girl</i>	(ό) <i>saviour</i>	(τό) <i>spirit</i>
<i>Singular</i>			
<i>N. ἀλέκτωρ</i>	<i>παῖς</i>	<i>σωτήρ</i>	}
<i>A. ἀλέκτορα</i>	<i>παῖδα</i>	<i>σωτῆρα</i>	
<i>G. ἀλέκτορος</i>	<i>παιδός</i>	<i>σωτῆρος</i>	
<i>D. ἀλέκτορι</i>	<i>παιδὶ</i>	<i>σωτῆρι</i>	
<i>Dual</i>			
<i>N.V.A. ἀλέκτορε</i>	<i>παιδε</i>	<i>σωτῆρε</i>	<i>πνεύματε</i>
<i>G.D. ἀλεκτόροιν</i>	<i>παιδοιν</i>	<i>σωτῆροιν</i>	<i>πνευμάτοιν</i>
<i>Plural</i>			
<i>N.V. ἀλέκτορες</i>	<i>παῖδες</i>	<i>σωτῆρες</i>	}
<i>A. ἀλέκτορας</i>	<i>παῖδας</i>	<i>σωτῆρας</i>	
<i>G. ἀλεκτόρων</i>	<i>παιδῶν</i>	<i>σωτήρων</i>	
<i>D. ἀλέκτοροσι(ν)</i>	<i>παισί(ν)</i>	<i>σωτῆροσι(ν)</i>	
<i>πνεύματα</i>			
<i>πνευμάτων</i>			
<i>πνεύμασι(ν)</i>			

αἰών (ό), *age*, may be declined by simply substituting its stem (*αἰων-*) for the stem *σωτηρ-* above; but in dat. pl. it makes *αἰώσι(ν)*: see § 8, a.

NOTE.—No separate vocative forms occur in the N.T. for any of these types; in Attic we find *ἄλεκτορ*, *παῖ*, *σῶτερ*.

31. A special type under this class is seen in the following nouns, which retain a primitive distinction of stem among the several cases. Like *πατήρ*, *father*, are declined *μήτηρ*, *mother*;

Θυγάτηρ, *daughter*; and *γαστήρ*, *belly*. *Άνήρ*, *man*, is declined essentially on the same principle, but inserts δ as a transition sound between ν and ρ.

	Singular		Plural	
N.	πατήρ	ἀνήρ	πατέρες	ἄνδρες
V.	πάτερ	ἄνερ	πατέρες	ἄνδρες
A.	πατέρα	ἄνδρα	πατέρας	ἄνδρας
G.	πατρός	ἀνδρός	πατέρων	ἀνδρῶν
D.	πατρί	ἀνδρὶ	πατράσι(ν)	ἀνδράσι(ν)
<i>Dual</i>				
N.V.A.	πατέρε	ἀνδρε	G.D. πατέροιν	ἀνδροῖν

32. B.—*Nouns with Vowel Stems*

Most of these are contracted in some of their forms. With a very few exceptions the stems do not originally end in a vowel, but in s, y, or w, which has disappeared in the contracted cases because falling between two vowels. The relations of the inflexions to the stems are somewhat complicated, and it is better, perhaps, to omit the stems altogether, as there is not space to explain.

(ο) fish	(օ) scribe	(η) city	(τό) race, kind
<i>Singular</i>			
N. ἵχθυς	γραμματεύς	πόλις	}
V. ἵχθυ	γραμματεῦ	πόλι	
A. ἵχθυν	γραμματέα	πόλιν	
G. ἵχθυος	γραμματέως	πόλεως	
D. ἵχθυι	γραμματεῖ	πόλει	γένους

Dual

N.V.A. <i>iχθύε</i>	<i>γραμματεῖ</i>	<i>πόλει</i>	<i>γένει</i>
G.D. <i>iχθύοιν</i>	<i>γραμματέοιν</i>	<i>πολέοιν</i>	<i>γενοῖν</i>

Plural

N.V. <i>iχθύες</i>	<i>γραμματεῖς</i>	<i>πόλεις</i>	<i>γένη</i>
A. <i>iχθύας</i>			
G. <i>iχθύων</i>	<i>γραμματέων</i>	<i>πόλεων</i>	<i>{ γενῶν γενέων</i>
D. <i>iχθύσι(ν)</i>	<i>γραμματεῦσι(ν)</i>	<i>πόλεσι(ν)</i>	<i>γένεσι(ν)</i>

βοῦς (δ), *ox*, is declined thus—V. *βοῦ*, A. *βοῦν*, G. *βοός*, D. *βοτ*: Du. N.V.A. *βόε*, G.D. *βοοῖν*: Plur. N.V. *βόες*, A. *βόας*, G. *βοῶν*, D. *βουσί(ν)*.

NOTE.—No vocatives occur in the N.T., except of the type *γραμματεῦ*. Two or three deviations from Attic declension may be left without comment.

33. The models declined above give all the types which have more than one example in the N.T.; all which are isolated will be found in the alphabetical list below. The nouns may be distributed among these models thus—

A. σάρξ. Nouns in *-ξ*, gen. *-κος*, *-γος*, *-χος*, (the last two substituting *γ* or *χ* for *κ* through-

out). Also nouns in ψ , gen. $-\pi\sigma\varsigma$ or $-\beta\sigma\varsigma$, substituting ψ for ξ and π or β respectively for κ .

ποιμήν. Nouns in $\eta\nu$, except $\mu\bar{\eta}\nu$, *month*, "*Ελλην*, *Greek*, which have η for ϵ .

ἡγεμών. Nouns in $-\omega\nu$, gen. $-\omega\nu\sigma\varsigma$.

αιών. Nouns in $-\omega\nu$, gen. $-\omega\nu\sigma\varsigma$.

ἄρχων. Nouns in $-\omega\nu$, gen. $-\omega\nu\tau\sigma\varsigma$.

σωτήρ. All masc. and fem. nouns whose gen. is formed by adding $-os$ to the nom. In the dat. plur. these simply add $-\sigma\iota(\nu)$ to the form of the nom. sing., unless that ends in $-v$, when they drop the v before the $-\sigma\iota$: so the $\mu\bar{\eta}\nu$ and *αιών* types above.

ἀλέκτωρ. Nouns in $-\omega\rho$, gen. $-\omega\rho\sigma\varsigma$; also (with η and ϵ for ω and o respectively) nouns in $-\eta\rho$, gen. $-\epsilon\rho\sigma\varsigma$.

παῖς. Masc. and fem. nouns in $-\varsigma$, gen. $-\delta\sigma\varsigma$ and $-\tau\sigma\varsigma$ (with τ substituted throughout for δ).

πνεῦμα. Neuter nouns in $-\mu\alpha$.

34. B. *γένος.* Neuter nouns in $-os$, gen. $-\omega\varsigma$.

πόλις. Nouns in $-\iota\varsigma$, gen. $-\epsilon\omega\varsigma$; especially abstracts in $-\sigma\iota\varsigma$ ($-\psi\iota\varsigma$, $-\xi\iota\varsigma$, $-\tau\iota\varsigma$).

There is also the neuter *σινάπι*, *mustard*, gen. *σινάπεως*.

ἰχθύς. Nouns in *-υς*, gen. *-υος*.

γραμματεύς. Nouns in *-ευς*.

βοῦς. In singular only, *νοῦς*, *πλοῦς*, *χοῦς*:
see Second Declension.

35. *Isolated Nouns*

This list includes, for reference, all N.T. words (of Third Declension) whose declension cannot be immediately inferred from the rules and models just given: proper names derived from Hebrew are given in § 37. When a word, though isolated in the N.T., is a model for other nouns in Attic Greek, or has special importance, its declension is indicated fully in small print. Generally speaking the gen. sing. is sufficient, but sometimes the acc. sing. and dat. pl. are needed.

αιδώς (*ἡ*), *reverence*—G. *αιδοῦς* (= *-όος*). A. *αιδῶ* (= *-όα*). D. *αιδοῖ*. No Dual or Plur.

ἄλς (*ό*), *salt*—G. *ἀλός*. Usually in N.T. *ἄλας* (*τό*), G. *ἄλατος*.

ἀρνάς (*τούς*) *lambs* (A. Pl.)—No N. Sg.; G. *ἀρνός*, under which it is found in dictionaries, or under *ἀρήν*.

γάλα (*τό*), *milk*—G. **γάλακτος**.

γῆρας (*τό*), *old age*—D. **γήρει** (T.R. **γήρᾳ**). Attic like *χρέας*: see below.

γόνυ (*τό*), *knee*—G. **γόνατος**, and rest like **πνεῦμα**.

γυνή (*ἡ*), *woman, wife*—V. **γύναι**, A. **γυναικα**, G. **γυναικός**, etc., like **σάρξ**.

δάκρυ (*τό*), *tear*—D. Pl. **δάκρυσι**(*v*). Rest from **δάκρυνον** (*τό*, 2nd Decl.).

Διός—see **Ζεύς**.

ἔρις (*ἡ*), *strife*—like **παῖς**, but A. Sg. **ἔριν**, N. Pl. **ἔρεις** (like **πόλις**) as well as **ἔριδες**.

Ζεύς (*ό*), *Zeus* (Latin, *Jupiter*)—A. **Δία**, G. **Διός**. Attic V. **Ζεῦ**, D. **Διῖ**.

ἡμισυ (*τό*), *half*—G. **ἡμίσους** (= -eos), A. Pl. **ἡμίση** (= -ea) in some editions: better **ἡμίσια** (for **ἡμίσεια**? cf. the fem.). In Attic an adj. **ἡμισους** -εια -υ, like **δέινος**, § 40.

θρίξ (*ἡ*), *hair*—G. **τριχός**, etc., like **σάρξ**, but D. Pl. **θριξί**(*v*). See § 7, d.

ἰμάς (*ό*), *thong*—G. **ἰμάντος**, D. Pl. **ἰμᾶσι**(*v*).

κλείς (*ἡ*), *key*—like **παῖς**; but A. Sg. **κλεῖν** and **κλεῖδα**, Pl. **κλεῖς** and **κλεῖδας**: cf. **ἔρις**.

Κλήμης (*ό*), *Clement*—G. **Κλήμεντος**.

κρέας (*τό*), *flesh*—G. **κρέως** (= -aos), N.A. Pl.

κρέα (= -aa). Attic D. Sg. **κρέαι**. Du. N.V.A.

κρέα, G.D. **κρεῆν**. Pl. G. **κρεῶν**, D. **κρέασι(ν)**.

κύων (ó), *dog*—G. **κυνός**, D. Pl. **κυσί(ν)**.

μάρτυς (ó), *witness*—G. **μάρτυρος**. D. Pl. **μάρτυσι(ν)**.

So **ψευδομάρτυρες**, *false witnesses*.

ναῦς (ή), *ship*—A. **ναῦν**. Attic V. **ναῦ**, G. **νεάς**, D. **νη̄**.

Du. N.V.A. **νη̄ς**, G.D. **νεοῖν**. Pl. N.V. **νη̄ς**, A. **ναῦς**,

G. **νεᾶν**, D. **νανσί(ν)**.

νύξ (ή), *night*—G. **νυκτός**: like **σάρξ**, with **κτ** for **κ**.

όδοις (ó), *tooth*—G. **όδόντος**: like **ἄρχων** except in N.V. Sg.

οὖς (τό), *ear*—G. **ώτός**, etc., like **πνεῦμα**.

πῆχυς (ó), *cubit*—A. **πῆχυν**, G. Pl. **πηχῶν** (= -έων). In Attic like **πόλις** throughout, substituting *v* (after *χ*) for *i*, except in *ει*.

πούς (ó), *foot*—G. **ποδός**, etc., like **παῖς**.

πῦρ (τό), *fire*—G. **πυρός**.

σάββατον (τό), *sabbath, week*—D. Pl. **σάββασι(ν)**, rest 2nd Decl.

Σαλαμίς (ή), *Salamis*—G. **Σαλαμῖνος**.

ὕδωρ (τό), *water*—G. **ὕδατος**, etc., like **πνεῦμα**.

φρέαρ (τό), *well*—G. **φρέατος**, etc.: cf. **ὕδωρ**.

χάρις (ή), *grace*—G. **χάριτος**, etc., like **παῖς**; but A. Sg. **χάριν** and **χάριτα**.

χείρ (ἡ), *hand*—G. **χειρός**, etc., like **σωτήρ**; but

D. Pl. **χερσί(ν)**, and G.D. Du. **χεροῖν**.

ἀδίν (ἡ), *travail*—G. **ἀδīνος**, etc., like **αιών**. Attic **ἀδίς**, like **Σαλαμίς**.

36. *Indeclinable Nouns*

These are words borrowed from Hebrew (or Aramaic): the names of Greek letters, **ἄλφα**, **ἰῶτα**, and **ὦ(μετά)**, being originally Phœnician, are only an apparent exception. Borrowed *Latin* words are always declined as Greek. In some words the indeclinable and the inflected forms exist together. Thus **Ιερουσαλήμ** and **Ιεροσόλυμα**, *Jerusalem*: the latter is generally neut. pl., 2nd Decl., but in Matt. 2³ it seems to be fem. sg., 1st Decl. So also **Σατᾶν** and **Σατανᾶς** (1st Decl.), *Satan*; **Μαρίαμ** and **Μαρία** (1st Decl.), *Mary*; **Λύδα**, *Lydda*, is acc. sg. (*i.e.* indeclinable) in Acts 9³², but in ver. 38 we have the (irregular—see § 25, 2) gen. **Λύδδας** (1st Decl.).

The following indeclinable Common Nouns are found:—**ἄλφα**, **ἰῶτα**, **ὦ** (see above); **μάννα**, *manna*; **Μαράν**, *our Lord* (1 Cor. 16²²); **σαβαὼθ**, *Sabaoth*, *hosts*; **σίκερα**, *strong drink*. Also, in Vocative only:—**Ἄββά**, *Father*; **Ἐλαῖ**, **Ἡλεῖ**, *my God*; **ῥαββεῖ**, *my master*; **ῥαββουνεῖ** (same, but more reverential); **ταλιθά**, *maiden*; **ῥαχά**, *stupid*; and probably (see R.V. margin in Matt. 5²²) **μωρί**, *rebel*.

In Rev. 1⁴ a whole phrase, **ὁ ὁν καὶ ὁ ἦν καὶ ὁ ἔρχόμενος**,—lit. *He who is and the “He was” and He who is coming*,—is treated as a single indeclinable noun, to recall the Hebrew *Yahweh* (Jehovah) which it is intended to represent.

37. Hebrew Proper Names

The majority of these are in the N.T. indeclinable (§ 36): but several of them belong to the first and second declensions, viz. many which end in *a*, *η*, *as*, *ης*, and *os*, with *'Ιησοῦς*. The following are declined according to the third declension, with various irregularities:—

Βαβυλών (*η*), *Babylon*—like *αιάν*.

'Ιωάνης (*ό*), *John*—(1st Decl.) also D. *'Ιωάνει.*

'Ιωσῆς (*ό*), *Joses*—G. *'Ιωσῆτος* (some MSS. *'Ιωσῆ*).

Λευΐς (*ό*), *Levi*—A. *Λευΐν.* Also *Λευεΐς*, A. *-ν*, and *Λευεΐ* indeclinable.

Μανασσῆς (*ό*), *Manasseh*—A. *Μανασσῆ*, also (1st Decl.)

Μανασσῆν. G. *Μανασσῆ* perhaps implies an indeclinable form.

Μωυσῆς (*ό*), *Moses*—A. *Μωυσέα*, G. *Μωυσέως*, D. *Μωυσεῖ* (like *βασιλεύς*); also (1st Decl.). A. *Μωυσῆν*, D. *Μωυσῆ*. Inferior MSS. write *Μωσῆς*.

Σαρών (*ό*), *Sharon*—like *αιάν*.

Σιδών (*ή*), *Zidon*—like *αιάν*.

Σίμων (*ό*), *Simon*—like *αιάν*. Also *Συμεών*, indeclinable.

Σολομών (*ό*), *Solomon*—like *αιάν*. Also A. *Σολομῶντα*, etc.

38. ADJECTIVES

Adjectives are declined according to various models, all of which have appeared already among the nouns. Whenever the feminine has a form distinct from the masculine, it follows the nouns of the first declension in *a* or *η*.

39. I. *Adjectives of the Second and First Declension*

(a) With distinct feminine.

Here the masculine and neuter follow the second declension. The feminine follows the first declension, being like *ἡμέρα* when the masculine ends in -εος, -ιος, or -ρος, and like *φωνή* otherwise. Thus decline *καλός*, *good*; *ἄγιος*, *holy*: the latter, of course, only differs from the former in the terminations of the singular.

Singular

<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N. <i>καλός</i>	<i>καλή</i>	<i>καλόν</i>	<i>ἄγιος</i>	<i>άγια</i>	<i>ἄγιον</i>
V. <i>καλέ</i>	<i>καλή</i>	<i>καλόν</i>	<i>ἄγιε</i>	<i>άγία</i>	<i>ἄγιον</i>
A. <i>καλόν</i>	<i>καλήν</i>	<i>καλόν</i>	<i>ἄγιον</i>	<i>άγίαν</i>	<i>ἄγιον</i>
G. <i>καλοῦ</i>	<i>καλῆς</i>	<i>καλοῦ</i>	<i>ἄγιον</i>	<i>άγίας</i>	<i>ἄγιον</i>
D. <i>καλῷ</i>	<i>καλῇ</i>	<i>καλῷ</i>	<i>ἄγιῳ</i>	<i>άγιᾳ</i>	<i>ἄγιῳ</i>

Plural

N.V. <i>καλοί</i>	<i>καλαί</i>	<i>καλά</i>
A. <i>καλούς</i>	<i>καλάς</i>	<i>καλά</i>
G. <i>καλῶν</i>	<i>καλῶν</i>	<i>καλῶν</i>
D. <i>καλοῖς</i>	<i>καλαῖς</i>	<i>καλοῖς</i>

Dual

N.V.A. <i>καλώ</i>	<i>καλά</i>	<i>καλώ</i>
G.D. <i>καλοῖν</i>	<i>καλαῖν</i>	<i>καλοῖν</i>

There are also the contracted adjectives, in

which the original *-eos* or *-oos* has become *-ous*.
Thus decline *χρυσοῦς* (= *-eos*), *golden*—

Singular			Plural		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N.V. <i>χρυσοῦς</i>	<i>χρυσῆ</i>	<i>χρυσοῦν</i>	<i>χρυσοῖ</i>	<i>χρυσαῖ</i>	<i>χρυσᾶ</i>
A. <i>χρυσοῦν</i>	<i>χρυσῆν</i>	<i>χρυσοῦν</i>	<i>χρυσοῦς</i>	<i>χρυσᾶς</i>	<i>χρυσᾶ</i>
G. <i>χρυσοῦ</i>	<i>χρυσῆς</i>	<i>χρυσοῦ</i>	<i>χρυσῶν</i>	<i>χρυσῶν</i>	<i>χρυσῶν</i>
D. <i>χρυσῷ</i>	<i>χρυσῇ</i>	<i>χρυσῷ</i>	<i>χρυσοῖς</i>	<i>χρυσαῖς</i>	<i>χρυσοῖς</i>
Dual					
N.V.A. <i>χρυσά</i>	<i>χρυσᾶ</i>	<i>χρυσά</i>	G.D. <i>χρυσοῖν</i>		

It will be seen that in the neut. pl. nom. and acc. the *α* is not the regular contraction, for *-εα* would become *-η*, and *-οα*, *-ω*, see § 8, c. : it is assimilated to the normal *-α* of the neut. pl. So with the fem. *διπλῆ*, from *διπλοῦς* (*-όος*), *double*. The irregular acc. sing. fem. *χρυσᾶς*, occurs in Rev. 1¹³.

When *ρ* precedes the last syllable of the contracted word, *η* becomes *α*; thus from *σιδηροῦς*, *of iron*—

N. Sing. *σιδηροῦς* *σιδηρᾶ* *σιδηροῦν*

and so on, with *α* in the feminine throughout.

(b) A considerable number of adjectives in *-os* have no distinct feminine, and are declined like *καλός* with feminine omitted. With these are classified two in *-ως* (in N.T. only nom. sing.),

which may be declined by combining the masculine and feminine type *νεώς* (§ 27) with a corresponding neuter. These are, *ἱλεώς*, *propitios*, and *ἀνίλεως* (T.R.), *unpropitious*: neut. N.V.A. sing. *ἱλεων*, pl. *ἱλεα* (*ἱλεων*).

40. II. *Adjectives of the Third and First Declension*

(a) *With distinct feminine forms.*

These are in *-a* like *δόξα*, or (if *ι* or *ρ* precedes) like *ἡμέρα*, just as in the nouns.

Three types of declension have a more or less considerable following. Decline thus *πᾶς*, *all*; *ἐκών*, *willing*; *ὀξύς*, *sharp*.

Singular			Plural		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. <i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>
A. <i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>	<i>πάντας</i>	<i>πᾶσας</i>	<i>πάντα</i>
G. <i>παντός</i>	<i>πάσης</i>	<i>παντός</i>	<i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>
D. <i>παντὶ</i>	<i>πάσῃ</i>	<i>παντὶ</i>	<i>πᾶσι(ν)</i>	<i>πάσαις</i>	<i>πᾶσι(ν)</i>
N. <i>ἐκών</i>	<i>ἐκοῦσα</i>	<i>ἐκόν</i>	<i>ἐκόντες</i>	<i>ἐκοῦσαι</i>	<i>ἐκόντα</i>
A. <i>ἐκόντα</i>	<i>ἐκοῦσαν</i>	<i>ἐκόν</i>	<i>ἐκόντας</i>	<i>ἐκούσας</i>	<i>ἐκόντα</i>
G. <i>ἐκόντος</i>	<i>ἐκούσης</i>	<i>ἐκόντος</i>	<i>ἐκόντων</i>	<i>ἐκουσῶν</i>	<i>ἐκόντων</i>
D. <i>ἐκόντι</i>	<i>ἐκούσῃ</i>	<i>ἐκόντι</i>	<i>ἐκοῦσι(ν)</i>	<i>ἐκούσαις</i>	<i>ἐκοῦσι(ν)</i>

<i>Singular</i>				<i>Plural</i>		
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	
N. ὁξύς	ὁξεῖα	ὁξύ	ὁξεῖς	ὁξεῖαι	ὁξέα and -ῆ	
A. ὁξύν	ὁξεῖαν	ὁξύ	ὁξεῖς	ὁξεῖας	ὁξέα and -ῆ	
G. ὁξέως	ὁξείας	ὁξέως	ὁξέων	ὁξειῶν	ὁξέων	
D. ὁξεῖ	ὁξείᾳ	ὁξεῖ	ὁξεῖσι(ν)	ὁξειαῖς	ὁξεῖσι(ν)	

<i>Dual</i>					
<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.V.A. ἐκόντε	ἐκούσα	ἐκόντε	ὁξεῖ	ὁξεία	ὁξεῖ
G.D. ἐκόντοιν	ἐκούσαιν	ἐκόντοιν	ὁξείοιν	ὁξείαιν	ὁξείοιν

A voc. sg. masc. ὁξύ is found in Attic: other vocatives agree with nominative. πᾶς by its meaning is precluded from having a dual: the endings are N.V.A. -άντε, -άσα, -άντε; G.D. -άντοιν, -άσαιν, -άντοιν. In the gen. sg. masc. and neut. some texts have the Attic ὁξέος.

Like ἐκών are ἄκων, unwilling, and all uncontracted participles in -ων (i.e. not in -ῶν).

Like πᾶς are ἄπας, all, and participles in -ας.

Like ὁξύς are all adjectives in -υς (not -ous), except πολύς.

41. The very common adjectives πολύς, many, and μέγας, great, are thus declined—

N. Sg. πολύς πολλή πολύ μέγας μεγάλη μέγα

A. Sg. πολύν πολλήν πολύ μέγαν μεγάλην μέγα

G. Sg. πολλοῦ πολλῆς πολλοῦ μεγάλου μεγάλης μεγάλου

and the rest as from πολλός, μεγάλος (like καλός).

Mέλας, black, has fem. μέλαινα, neut. μέλαν, gen. sing. μέλανος, μελαίνης, dat. pl. μέλασι(ν), etc. (Voc. μέλαν.)

42. The remaining types are those of verbal participles (see §§ 68, 80, 83, 102, etc.). In each case the full declension may be at once inferred from the forms given, by reference to the tables of nouns.

Verbs in -άω, -έω -όω (see §§ 96–108), whose active present participles were originally declined like ἔκών, show forms disguised by contraction. Thus τιμῶν (for -άων), honouring; φιλῶν (for -έων), loving. Like φιλῶν is δηλῶν (for -όων), making clear.

N. Sg. τιμῶν	τιμώσα	τιμῶν
G. Sg. τιμῶντος	τιμώσης	τιμῶντος
D. Pl. τιμώσι(ν)	τιμώσαις	τιμώσι(ν)
N. Sg. φιλῶν	φιλοῦσα	φιλοῦν
G. Sg. φιλοῦντος	φιλούσης	φιλοῦντος
D. Pl. φιλοῦσι(ν)	φιλούσαις	φιλοῦσι(ν)

Perfect participles active (§ 68) are like *εἰδώς, knowing* (from *οἶδα*, § 164).

N. Sg.	<i>εἰδώς</i>	<i>εἰδυῖα</i>	<i>εἰδός</i>
G. Sg.	<i>εἰδότος</i>	<i>εἰδυίας</i>	<i>εἰδότος</i>
D. Pl.	<i>εἰδόσι(ν)</i>	<i>εἰδυίαις</i>	<i>εἰδόσι(ν)</i>

In the best texts we find an irregular gen. sg. fem. *συνειδύνης* in Acts 5²: see § 25, 2.

'Εστως, *standing* (from *ἵστημι*, § 180), has neuter *ἴστως* as well as *ἴστος*. This word is declined gen. sg. *ἴστωτος*, *ἴστωσης*, etc.

πεισθείς, persuaded, will serve as model for the numerous participles in *-είς*.

N. Sg.	<i>πεισθείς</i>	<i>πεισθεῖσα</i>	<i>πεισθέν</i>
G. Sg.	<i>πεισθέντος</i>	<i>πεισθείσης</i>	<i>πεισθέντος</i>
D. Pl.	<i>πεισθεῖσι(ν)</i>	<i>πεισθείσαις</i>	<i>πεισθεῖσι(ν)</i>

Attic has also adjectives in *-εις*, *-εσσα*, *-εν*; gen. *-εντος*, *-εισης*; dat. pl. *-εσι(ν)*, etc.; so *χαρίεις*, *graceful*.

Δεικνύς, showing, is a participle form only found twice in the N.T. It proceeds thus:— nom. *-ύς*, *-ύσα*, *-ύν*; gen. *-ύντος*, *-ύσης*; dat. pl. *-ύσι(ν)*, *-ύσαις*, etc.

Διδούς, giving, and other participles in *-ούς*,

proceed thus:— nom. *-ούς*, *-οῦσα*, *-όν*; gen. *-όντος*, *-ούσης*; dat. pl. *-οῦσι(ν)*, *-ούσαις*, etc.

43. III. *Adjectives of the Third Declension*

These are declined exactly like nouns, without distinctions of gender, except that the neuter nominative and accusative in both numbers has a separate form. Three types will include nearly all the adjectives of this formation. Thus decline *σώφρων*, *wise*; *μείζων*, *greater*; *ἀληθής*, *true*—

N. Sg. <i>σώφρων</i>	neut.	Pl. <i>σώφρονες</i>	neut.
A. Sg. <i>σώφρονα</i>	<i>σώφρον</i>	Pl. <i>σώφρονας</i>	<i>σώφρονα</i>

and the rest like *ἥγεμών* (§ 30), but voc. *σῶφρον* in Attic.

Like *σώφρων* are all *positive* adjectives in *-ων*, except *ἐκών* and *ἄκων* (§ 40); also *ἄρρην* or *ἄρσην*, *male* (putting *η* for *ω* and *ε* for *ο*).

Μείζων and other *comparatives* in *-ων* are declined like *σώφρων*, but have the following forms as alternatives:—acc. sg. m. f. *μείζω* (= *-οα*); nom. and acc. pl. m. f. *μείζους* (= *-οες* in nom.); nom. and acc. pl. neut. *μείζω* (= *-οα*). These are from a different stem.

This stem was in *-οσ-*, the *σ* regularly falling out between vowels; the full declension would have been on the model of *αιδώς* (§ 35), extended to the other numbers and the neuter gender.

Ἀληθής and the other adjectives in *-ης* (except *πένης*) have stems in *-εσ-*, like *γένος* (§ 33), and (when the *σ* is lost between vowels, § 6) similar contractions result. The only difference as compared with *γένος* is in the nom. and acc. sg. and pl. Thus:—nom. sing. *ἀληθής* (m. f.), *ἀληθές* (n.); pl. *ἀληθεῖς* (m. f.), *ἀληθῆ* (n.); acc. sg. *ἀληθῆ* (m. f.); pl. *ἀληθεῖς* (m. f.). (Voc. in Attic *ἀληθές*.)

44. Other adjectives occur in the N.T. in only a few forms, not paralleled in the above declensions. Some of them, marked †, are “adjectives of one termination,” i.e. they are exactly like nouns except for the double forms due to gender in acc. sg. and nom. acc. pl.

† *πένης*, *poor*—Gen. *πένητος*, Dat. pl. *πένησι(ν)*.

† *ἄρπαξ*, *ravaging*—Gen. *ἄρπαγος*, like *σάρξ*, § 33.

† *αὐτόχειρ*, *with one's own hand* — like *χείρ*.

νῆστις, *fasting*—like *πόλις*. The neuter is

not found. In some editions an accus. pl. *νήστις* is found instead of *νήστεις*.
τετράπους, *quadruped*—like *πούς*. Neut. sg. *τετράπουν*, pl. *τετράποδα*.

45. Comparison of Adjectives

Two sets of suffixes are used, viz. -τέρος -τάτος, and -ιών -ιστος.

I. In most adjectives the comparative may be formed at once from the nominative singular masculine by substituting -τέρος for the final -s; the superlative is then -τάτος. Thus *μικρός* *small*, comp. *μικρότερος*; *βαρύς*, *heavy*, *βαρύτερος*. In adjectives where the syllable preceding -os is short, ω is put for o, as *νέος* *new*, *νεώτερος*. Adjectives in -ης (stem -ες-) add -τέρος to the stem, as *ἀσθενής*, *weak*, *ἀσθενέστερος*; those in -ων (stem in -ov-), to the stem increased with -εσ-, as *δεισιδαίμων* *religious*, *δεισιδαιμονέστερος*. *Διπλοῦς*, *double*, has *διπλότερος*. Some double comparatives are found (like our *lesser*, *nearer*); thus *μειζότερος* from *μείζων*, *greater*, and *ἔλαχιστότερος* from the superlative *ἔλαχιστος*, *least*. Finally, some comparative adjectives are formed from adverbs (like *outer*, *inner*): *κατώτερος* from

κάτω, down; ἐσώτερος from ἐσω, in; ἐξώτερος from ἐξω, out.

II. The only adjectives occurring in the N.T. which use the *-ίων -ιστος* mode of comparison are apparently irregular. In some the *ι* of the comparative has become *y* and combined with the sound preceding it; in some we find different words employed for positive and comparative, like our *good, better*. Some have both these features. The following occur:—

<i>ἀγαθός, good</i>	<i>κρείσσων or κρείττων</i>	<i>κράτιστος</i>
„	<i>βελτίων</i>	<i>βέλτιστος</i>

(The second of these occurs only in the adverb: see next section.)

<i>κακός, bad</i>	<i>χείρων</i>	<i>χείριστος</i>
„	<i>ἥσσων or ἥττων</i>	

(Latter only in adverb. Attic generally
χακίων χάκιστος.)

<i>πολύς, many</i>	<i>πλεῖων or πλέων</i>	<i>πλεῖστος</i>
<i>μικρός, small</i>	<i>regular (see I.).</i>	
„	<i>ἐλάσσων or ἐλάττων</i>	<i>ἐλάχιστος</i>
<i>μέγας, great</i>	<i>μείζων</i>	<i>μέγιστος</i>

46. ADVERBS AND THEIR COMPARISON

Adverbs unconnected with adjectives are of various forms. They are compared on the same principles as adjectives, the normal suffixes being comp. *-τέρω*, sup. *-τάτω*; thus *κάτω*, *down*, *κατωτέρω*. *"Ανω*, *up*, makes *ἀνώτερον*; *μάλα*, *much* (positive not in N.T.), *μᾶλλον*, *μάλιστα*. *πόρρω*, *forward*, *far*, makes compar. *πορρώτερον* (or *πορρωτέρω*).

Adverbs may be formed from adjectives in two ways. The accusative neuter singular or plural may be used adverbially; the former is usual in comparatives, the latter in superlatives. Or the suffix *-ως* may be used: the form may be conveniently found by putting *s* for *v* at the end of the gen. pl. masc.

The irregularities are not numerous. Two adverbs derived from adjectives, *περισσῶς*, *exceedingly*, and *σπουδαίως*, *earnestly*, make comparative in *-οτέρως*, the second of them having also the normal *-ότερον*. The following irregular comparisons may be tabled: where only one of the two higher degrees is found in the N.T., the other is tacitly supplied from Attic, when possible, as in the adjectives.

<i>καλῶς, nobly, well</i>	<i>κάλλιον</i>	<i>κάλλιστα</i>
<i>εὖ, well</i>	<i>βέλτιον</i>	<i>βέλτιστα</i>
(Adverb of <i>ἀγαθός</i>)		
<i>κακῶς, badly</i>	<i>ἡσσον</i> or <i>ἡττον</i>	<i>ἥκιστα</i>
<i>ἡδέως, sweetly</i>	<i>ἥδιον</i>	<i>ἥδιστα</i>
<i>ταχύ</i> and <i>ταχέως,</i>	<i>quickly</i> <i>τάχειον</i> (<i>τάχιον</i>)	<i>τάχιστα</i>

The Attic comparative is *θᾶσσον* or *θᾶττον*.

<i>πολύ, much</i>	<i>πλεῖον</i> or <i>πλέον</i>	<i>πλεῖστα</i>
<i>πέραν, across</i>	<i>περαιτέρω, further</i>	

47. NUMERALS

<i>Cardinals</i>	<i>Ordinals</i>	<i>Adverbs</i>
1. <i>εἷς, one</i>	<i>πρώτος, first</i>	<i>ἄπαξ, once</i>
2. <i>δύο</i>	<i>{ δεύτερος, } ἔτερος }</i>	<i>δίς</i>
3. <i>τρεῖς</i>	<i>τρίτος</i>	<i>τρίς</i>
4. <i>τέσσαρες</i> (and) <i>τέσσερες</i> in N.T.)	<i>{ τέταρτος</i>	<i>τετράκις</i>
5. <i>πέντε</i>	<i>πέμπτος</i>	<i>πεντάκις</i>
6. <i>ἕξ</i>	<i>ἕκτος</i>	
7. <i>ἕπτα</i>	<i>ἕβδομος</i>	<i>έπτάκις</i>
8. <i>όκτω</i>	<i>օγδοος</i>	
9. <i>ἐννέα</i>	<i>ἐνατος</i>	

<i>Cardinals</i>	<i>Ordinals</i>	<i>Adverbs</i>
10. δέκα	δέκατος	
11. ἕνδεκα	ἕνδεκατος	
12. δώδεκα (and) δεκαδύο in N.T.)	δωδέκατος	
14. δεκατέσσαρες	{ τεσσαρεσκαι- δέκατος	
15. δεκαπέντε	{ πεντεκαιδέ- κατος	
20. εἴκοσι		
30. τριάκοντα		
40. τεσσαράκοντα (and τεσσερά- κοντα in N.T.)		
50. πεντήκοντα	πεντηκοστός	
60. ἔξηκοντα		
70. ἑβδομήκοντα	{ ἑβδομηκον- τάκις	
80. ὀγδοήκοντα		
90. ἐνευήκοντα		
100. ἑκατόν		
200. διακόσιοι		
300. τριακόσιοι		
400. τετρακόσιοι		

*Cardinals**Ordinals**Adverbs*

500. πεντακόσιοι

600. ἔξακοσιοι

1000. χίλιοι

10,000. μύριοι

48. (a) Combinations are generally made by placing the numbers in order of magnitude, without *καὶ*. Thus 99, ἐνενήκοντα ἑννέα; 153, ἑκατόν πεντήκοντα τρεῖς. Sometimes *καὶ* is inserted, as τεσσαράκοντα καὶ ἕξ, 46. The thousands are expressed by combining the numeral adverb with *χίλιοι*, as τρισχίλιοι, 3000. Besides *χίλιοι* and *μύριοι* there are the nouns *χιλιάς* and *μυριάς*, used in multiplication; thus δώδεκα χιλιάδες, 12,000; δὶς μυριάδες μυριάδων, 200,000,000.

(b) In one place (Matt. 18²²) the adverb ἐβδομηκοντάκις is combined with the cardinal ἑπτά, most probably in the sense *77 times* (there being a clear reference to the identical Greek of Gen. 4²⁴, LXX.).

(c) Miscellaneous numeral adjectives are τετραπλοῦς (neut. -πλοῦν), *fourfold*; ἑκατονταπλασίων (like σώφρων), *100 fold*. There are

also ἀμφότεροι, both; οὐδεῖς and οὐθεῖς, none; μηδεῖς, none (see §§ 256 *sqq.*).

The unexplained adjective δευτερόπτωτος, second-first (Luke 6¹, T.R.), is probably a mere scribe's blunder: see Hort's note.

49. Declension of Numerals

Ordinals are all declined like καλός, the plural of which is followed by cardinals in -οι. Χιλιάς and μυριάς are like παῖς (§§ 30 and 33). Εἷς (with compounds οὐδεῖς, etc.), δύο, τρεῖς, and τέσσαρες are thus declined.

Singular

M.	F.	N.	
N. εἷς	μία	ἕν	The fem. in the com-
A. ἕνα	μίαν	ἕν	pounds is οὐδεμία μηδε-
G. ἕνός	μιᾶς	ἕνός	μιᾶ. These compounds
D. ἕνι	μιᾷ	ἕνι	are also found with the
			elements separate, with
			stronger meaning, as
			οὐδὲ εἷς, not even one.

Plural

M.F.N.	M.F.	N.
N.) δύο	} τρεῖς	τέσσαρες
A.) δύο	} τρεῖς	τρία
G.)	τριῶν	τέσσαρας
D.) δυσὶ(ν)	τρισὶ(ν)	τεσσάρων
		τέσσαρσι(ν)

We have the variant spelling τεσσερ. in nom. and acc.

50. PRONOUNS

The *Personal* pronouns are ἐγώ, *I*; σύ, *thou*; αὐτός, *aútē*, αὐτή, *aútō*, *he*, *she*, *it*. In the nominative case these are always emphatic; unemphatic pronouns are not expressed as subjects to verbs. They are thus declined —

<i>Singular</i>				
N. ἐγώ	σύ	αὐτός	αὐτή	αὐτό
V.	σύ			
A. ἐμέ, με	σέ, σε	αὐτόν	αὐτήν	αὐτό
G. ἐμοῦ, μου	σοῦ, σου	αὐτοῦ	αὐτῆς	αὐτοῦ
D. ἐμοὶ, μοι	σοί, σοι	αὐτῷ	αὐτῇ	αὐτῷ
<i>Dual</i>				
N.V.A. νώ	σφώ	αὐτώ	αὐτά	αὐτώ
G.D. νῷν	σφῶν	αὐτοῖν	αὐταιῖν	αὐτοῖν
<i>Plural</i>				
N. ἡμεῖς	ἡμεῖς	αὐτοί	αὐταί	αὐτά
V.	ἡμεῖς			
A. ἡμᾶς	ἡμᾶς	αὐτούς	αὐτάς	αὐτά
G. ἡμῶν	ἡμῶν	αὐτῶν	αὐτῶν	αὐτῶν
D. ἡμῖν	ἡμῖν	αὐτοῖς	αὐταιῖς	αὐτοῖς

NOTE — 1. The *enclitic* forms (see § 12), με, μου, μοι, σε, σου, σοι, are unemphatic; ἐμέ,

έμοῦ, έμοί are not necessarily emphatic, though they have more weight than the shorter forms. After prepositions, *σέ, σοῦ* and *σοί* are accented, except (generally) *πρός σε*.

2. For the adjectival use of *αὐτός* see § 207.

51. The *Reflexive* pronouns are *έμαυτόν, myself* (fem. *έμαυτήν*) ; *σεαυτόν, thyself* (fem. *σεαυτήν*) ; *έαυτόν, himself* (fem. *έαυτήν*, neut. *έαυτό*), which are thus declined—

Singular

Acc.	Gen.	Dat.	
<i>έμαυτόν -ήν</i>	<i>έμαυτοῦ -ῆς</i>	<i>έμαυτῷ -ῇ</i>	1st person
<i>σεαυτόν -ήν</i>	<i>σεαυτοῦ -ῆς</i>	<i>σεαυτῷ -ῇ</i>	2nd „
<i>έαυτόν -ήν -ό</i>	<i>έαυτοῦ -ῆς</i>	<i>έαυτῷ -ῇ</i>	3rd „

Plural

έαυτούς -άς -ά *έαυτῶν* *έαυτοῖς -αις* All persons

NOTE.—‘*Eautóν* (with its cases) is sometimes used in the singular as well as in the plural for the 1st and 2nd persons. In some texts we find a shorter form, *αὐτόν*, etc., which differs from the forms of *αὐτός* only by the breathing; but the best authorities admit these forms very rarely.

52. The *Reciprocal* pronoun is ἀλλήλους, *one another*. In the N.T. it only appears in the masculine plural. It has no nominative. Decline thus—

Pl. Acc. ἀλλήλους -ας, ἀλληλα	Gen. ἀλλήλων
Dat. ἀλλήλοις -αις	
Dual Acc. ἀλλήλω -α	Gen. Dat. ἀλλήλοιν -αιν

53. The chief *Interrogative* pronoun is *τίς*, *who?* Decline thus—

Singular	Dual		Plural	
M. and F.	N.	M.F.N.	M. and F.	N.
N. τίς	τί }	τίνε	τίνες	τίνα
A. τίνα	τί }		τίνας	τίνα
G. τίνος and τοῦ	τίνους		τίνων	
D. τίνι and τῷ	τίνουν		τίσι(ν)	

Toῦ and *τῷ* do not occur in the N.T. Note that *τίς* and *τί* never have grave accent (§ 14).

Other interrogative pronouns, all declined like ordinary adjectives (*καλός* or *ἄγιος*), are *πόσος*, *how much?* *ποῖος*, *of what kind?* *πηλίκος*, *how great?* *ποταπός*, *what manner of . . .?* '*Ηλίκος*', *what a . . .?* is strictly the relative answering to *πηλίκος*, but is used in

the exclamatory sense so common with the interrogatives.

54. The *Indefinite* pronoun is *τις*, *any*, *some one*, *a certain*, which is the nearest Greek representative of our indefinite article. It is thus declined—

	<i>Singular</i>	<i>Dual</i>		<i>Plural</i>	
	<i>M.F.</i>	<i>N.</i>	<i>M.F.N.</i>	<i>M.F.</i>	<i>N.</i>
N.	<i>τις</i>	<i>τι</i>	<i>τινέ</i>	<i>τινές</i>	<i>τινά</i> and <i>ἄττα</i>
A.	<i>τινά</i>	<i>τι</i>		<i>τινάς</i>	<i>τινά</i> and <i>ἄττα</i>
G.	<i>τινός</i> and <i>τού</i>	<i>τινοῖν</i>		<i>τινῶν</i>	
D.	<i>τινί</i> and <i>τῷ</i>			<i>τισί(ν)</i>	

τού, *τῷ*, and *ἄττα* are not found in the N.T. To distinguish the interrogative from the indefinite, it is necessary to observe the *accent*. The indefinite *τις* (except in the form *ἄττα*) is an *enclitic* (§ 12), throwing its accent on the preceding word, unless that word has an acute on the last syllable but one. If this is so, the forms above which are written with accents (*τινά*, *τινός*, *τινί*, and the plural), show these accents, which otherwise disappear.

The combinations, *εἴ τις*, *if any*; *μή τις*, *lest any*, or introducing a question (see *μή*, §§ 261,

258), are often written as one word. For the combination *ὅστις*, see below.

55. The *Demonstrative* pronouns are *οὗτος* and *ὅδε*, *this*; *ἐκεῖνος*, *that*; *τοιοῦτος* and *τοιόσδε*, *such*; *τοσοῦτος*, *so much*; *τηλικοῦτος*, *so great*: *δεῖνα*, *so-and-so*, occurs once (as accusative). Decline thus—

	<i>Singular</i>		<i>Dual</i>		<i>Plural</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>M.F.N.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	<i>οὗτος</i>	<i>αὕτη</i>	<i>τοῦτο</i>		<i>οὗτοι</i>	<i>αὕται</i>	<i>ταῦτα</i>
A.	<i>τοῦτον</i>	<i>ταύτην</i>	<i>τοῦτο</i>	{ <i>τούτω</i>	<i>τούτους</i>	<i>ταύτας</i>	<i>ταῦτα</i>
G.	<i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>	{ <i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>
D.	<i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>	{ <i>τούτοις</i>	<i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>

(Here observe that the initial *τ* comes in just where it does in the Article. Note that the gen. pl. fem. is *not ταύτων*.)

N. *ἐκεῖνος* *ἐκείνη* *ἐκεῖνο*}
A. *ἐκεῖνον* *ἐκείνην* *ἐκεῖνο*} and the rest like *καλός*.

"*Oδε* is simply the definite article, with enclitic *-δε* added.

τοιοῦτος is like *οὗτος* (strike off initial *τ* in the forms of *οὗτος* and then prefix *τοι-*

throughout). There is an additional neuter sing. *τοιοῦτον*. Similarly decline *τοσοῦτος* and *τηλικοῦτος*. *Τοιόσ-δε* is declined like *ἄγιος*, with the enclitic *-δε* added to each form.

56. The principal *Relative* pronouns are *ὅς* and *ὅστις*, *who*: for their respective use see § 208. Thus decline—

	Singular			Dual	Plural		
	Masc.	Fem.	Neut.	M.F.N.	Masc.	Fem.	Neut.
N.	ὅς	ἥ	ὅ	ὅς	οἵ	αῖ	ἃ
A.	ὅν	ἥν	ὅ	ὅν	οὖς	ᾶς	ᾶ
G.	οὗ	ἥς	οὖ	οὖν	ῶν	ῶν	ῶν
D.	ὧ	ἥ	ὧ	οὖν	οἰς	αῖς	οῖς

("Ος, except in nom. sing. masc., is just like the Article without the τ-, but no form is without accent.)

	Singular			Dual
	Masc.	Fem.	Neut.	M.F.N.
N.	ὅστις	ἥτις	ὅτι	ὅτινε
A.	ὅντινα	ἥντινα	ὅτι	
G.	οὗτινος	ἥστινος	οὗτινος	
	and		and	
	ὅτου		ὅτου	
D.	ἥτινι	ἥτινι	ἥτινι	οἵτινοιν
	and		and	
	ὅτῳ		ὅτῳ	

	<i>Plural</i>		
	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
N.	οἵτινες	αἵτινες	ἄτινα and
A.	οὗστινας	ἄστινας	ἄττα
G.	ῶντινων	ῶντινων	ῶντινων and ὅτων
D.	οἵστισι(ν) and ὅτοις	αἵστισι(ν)	οἵστισι(ν) and ὅτοις

"*Oti* is often written ὅ τι or ὅ, τι, to distinguish it from ὅτι, *that, because*. The only forms which occur in the N.T. are ὅστις, ἥτις, ὅτι, οἵτινες, αἵτινες, and ᄀτινα; also ὅτου in the phrase ἔως ὅτου, *while (until which time)*.

Other relatives are ὁσ-γε and ὁσ-περ, compounds of ὁς, with unchangeable enclitics added to its forms; and οἷος, *of which kind*; ὁσος, *as many as, as much as*; ὁποῖος, *such as*,—which are declined like καλός or ἄγιος in the ordinary way.

57. *Ἄλλος, other*, and *ἕτερος, other (of two)*, are declined like καλός and ἄγιος respectively; but ᄀλλος makes nom. acc. neuter sing. ᄀλλο.

58. *Possessive* pronouns are *ἐμός*, *my*, and *σός*, *thy*, like *καλός*; and *ἡμέτερος*, *our*, *ὑμέτερος*, *your*, like *ἄγιος*.

59. PRONOMINAL ADVERBS

These may be divided into the four classes, Interrogative, Indefinite, Demonstrative, and Relative, the last being conjunctions in use. Those placed on the same line are correlative in meaning.

<i>Interrogative</i>	<i>Indefinite</i>	<i>Demonstrative</i>	<i>Relative</i>
<i>ποῦ, where?</i>	<i>πού, some-</i> <i>where</i>	{ <i>ἐκεῖ, there</i> <i>ώδε here</i>	<i>ὅπου, where</i>
<i>πόθεν, whence?</i>		{ <i>ἐκεῦθεν, thence</i> <i>ἐντεῦθεν, hence</i>	<i>ὅθεν, whence</i>
<i>ποῦ, whither?</i>		{ <i>ἐκεῖσε, thither</i> <i>δεῦρο, hither</i>	<i>ὅπου, whither</i>
<i>πῶς, how?</i>	<i>πως, somehow</i>	<i>οὕτως, thus</i>	<i>ώς, καθώς, as</i>
<i>πότε, when?</i>	<i>ποτέ, at some</i> <i>time</i>	{ <i>τότε, then</i> <i>νῦν, now, etc.</i>	<i>ὅτε, when</i> <i>ἔως, while, etc.</i>
<i>ποσάκις, how often?</i>			<i>ὅσάκις, as often as</i>

Some compounds of the negatives might be added. The functions of the several classes will come under Syntax.

CHAPTER III

THE VERB

60. THE Greek Verb has a very full inflexion, but its scheme (as it appears in N.T. Greek) does not differ materially from that of the English verb when enlarged by the inclusion of forms made with auxiliaries. The main difference is in *Voice*. In the parent Indo-Germanic language (p. 2) there were two voices, Active and Middle, the latter of which seems to have been used rather vaguely to indicate that the action of the verb in some way affected the interests of its subject: very often the difference between the voices was but slight. Greek has kept both these voices, has more fully developed the Middle, and out of it has created a new Passive. The *Tenses* need give no trouble. *Present*, *Imperfect*, and *Future* explain themselves.

Perfect may always be rendered by the English perfect (*I have said*); *Pluperfect* correspondingly (*I had said*). The *Aorist* is the simple past (*I said*). The beginner will at first be surprised at finding duplicate forms of some tenses ("First" and "Second" Aorist, etc.). These differ only in formation, and answer very well to our two modes of forming the past tense in English. The "First," or "Weak," tenses are formed by the addition of a suffix, as $\lambda\acute{e}\lambda\nu\text{-}\kappa\alpha$, perfect, $\acute{e}\lambda\nu\text{-}\sigma\alpha$, aorist, like the English *hang-ed*; the "Second," or "Strong," tenses have modifications within the root, as $\lambda\acute{e}\text{-}\lambda\omega\pi\text{-}\alpha$, perfect, $\acute{e}\text{-}\lambda\omega\pi\text{-}\sigma\tau$, aorist, from $\lambda\epsilon\acute{\iota}\pi\text{-}\omega$, like English *hung*. Very few verbs possess both formations at once, and then the superfluous material is generally used to express some difference of meaning, just as in the case of our *hanged* and *hung*. See further, on the Voices, § 234, and on the Tenses, §§ 236 *sqq.*

The *Moods* will require considerable attention when we come to Syntax, but they may be quickly dismissed here. *Indicative* and *Imperative*, *Infinitive* and *Participle*, are practically identical with the same moods in the English verb. The *Subjunctive* is mainly confined to dependent clauses:

it may be described as originally the *shall* and *will* mood, and these ideas may still be traced beneath the disguises of later developments. The *Optative* (Latin *opto*, to wish) was falling into disuse in the time of the N.T. writers. It either expresses a *wish*, as its name implies; or it takes the *potential* meaning, the mood having originally been that of *may* and *might*. See § 246.

61. Those who read Latin are familiar with the classification of verbs according to *Conjugation*. The classification is not of practical importance in Greek, which has not reduced its verbs to uniformity sufficient for any convenient arrangement of the kind. A deeper principle of division is that by which we separate "*Verbs in -ω*" and "*Verbs in -μι*," according to the ending of the 1st sing. pres. indic. act, as $\lambda\acute{\imath}\omega$, *I loose*; $\delta\acute{\imath}\delta\omega\mu\iota$, *I give*. The distinction is really one mainly concerning the person-endings of the tenses. Take, for example, $\acute{\imath}\lambda\nu\sigma\alpha\text{-}\mu\epsilon\nu$, the 1st plur. 1st aorist of $\lambda\acute{\imath}\omega$ (§ 63), and compare it with $\lambda\acute{\imath}\nu\sigma\text{-}\mu\epsilon\nu$, in the future tense by its side. In the latter there is the vowel \circ between the stem $\lambda\acute{\imath}\nu\sigma$ - and the person-ending $-\mu\epsilon\nu$; and we shall find that vowel again, somewhat disguised, in the 3rd plur. $\lambda\acute{\imath}\nu\sigma\sigma\sigma\iota$ and the 1st sing. $\lambda\acute{\imath}\nu\omega$, where $-\omega$ probably stands for $-\alpha$. In the other persons we find the same place taken by the vowel ϵ . This vowel, \circ or ϵ , is called the *thematic* vowel, and tenses showing it throughout are called *thematic tenses*. We shall find on examination that the Future is always thematic; while the Perfect, Pluperfect and First Aorist will be seen to be always *unthematic tenses*. There remain the Present, Im-

perfect and Second Aorist (active and middle). Comparing $\lambda\acute{u}\text{-}\epsilon\text{-}\tau\epsilon$, $\dot{\epsilon}\lambda\acute{u}\text{-}\epsilon\text{-}\tau\epsilon$ (§ 63) with $\delta\dot{\imath}\delta\acute{o}\text{-}\tau\epsilon$, $\dot{\epsilon}\delta\dot{\imath}\delta\acute{o}\text{-}\tau\epsilon$ (§ 128), and $\dot{\epsilon}\lambda\acute{i}\pi\text{-}\epsilon\text{-}\tau\epsilon$ (§ 85) with $\ddot{\epsilon}\delta\acute{o}\text{-}\tau\epsilon$ (§ 135), we see that in these three tenses the "Verbs in - ω " are *thematic*, while "Verbs in - $\mu\acute{u}$ " are *unthematic*. The latter are few in number, but include some in very common use. Their greater complexity naturally led to the introduction into their conjugation of numerous forms borrowed from the simpler Verbs in - ω .

62. There are very considerable differences of conjugation among the - ω verbs, produced mainly by the varieties of the sounds immediately preceding the - ω in the present active. To construct the conjugation of any verb, it is necessary to know its *Principal Parts*, that is, its *present* and *future* indicative, active or middle, the *perfect* indicative, active or middle (sometimes both), and the *second aorist*, active, middle, or passive. If there is no second aorist the *first* aorist is sometimes given, but it is unnecessary if it is formed directly from the future. The rules for the formation of the several tenses will be given when the conjugation of the model verb has been presented: for simplicity's sake we choose, in the first instance, a verb which has no "*second*" tenses, and which forms its tense stems by simple additions to the root.

For the initial $\acute{\epsilon}$ -, called the Augment, the sign of past time in the “historic tenses” of the Indicative, see §§ 119–121.

63. FULL CONJUGATION OF *λύω*.

ACTIVE VOICE

Indicative Mood

Present		Imperfect	
<i>I loose, I am loosing</i>		<i>I was loosing</i>	
Sing.	Plur.	Sing.	Plur.
1. λύ-ω	λύ-ομεν	ĕ-λυ-ον	ĕ-λύ-ομεν
2. λύ-εις	λύ-ετε	ĕ-λυ-ες	ĕ-λύ-ετε
3. λύ-ει	λύ-ουσι(ν)	ĕ-λυ-ε(ν)	ĕ-λυ-ον ¹
Dual		Dual	
2. 3. λύ-ετον		ĕ-λυ-έτην ²	
Future		First Aorist	
<i>I shall loose</i>		<i>I loosed</i>	
1. λύ-σω	λύ-σομεν	ĕ-λυ-σα	ĕ-λύ-σαμεν
2. λύ-σεις	λύ-σετε	ĕ-λυ-σας ³	ĕ-λύ-σατε
3. λύ-σει	λύ-σουσι(ν)	ĕ-λυ-σε(ν)	ĕ-λυ-σαν
2. 3. λύ-σετον		ĕ-λυ-σάτην ²	

¹ Also ἐλύσαν, rarely, in N.T. Once or twice ἐλυαν (§ 85).

² In these, the “historic” or “secondary” tenses, and always in the Optative, throughout all verbs, the 2nd Dual probably ended in -ον.

³ Once ἐλυσες (in Revelation).

First Perfect
I have loosed

Sing.

Plur.

- | | |
|---------------------------|----------------------------|
| 1. λέ-λυ-κα | λε-λύ-καμεν |
| 2. λέ-λυ-κας ¹ | λε-λύ-κατε |
| 3. λέ-λυ-κε(ν) | λε-λύ-κᾶσι(ν) ² |

Dual

2. 3. λε-λύ-κατον

First Pluperfect

I had loosed

- | | |
|------------------------------|----------------|
| 1. ἐ-λε-λύ-κειν ³ | ἐ-λε-λύ-κειμεν |
| 2. ἐ-λε-λύ-κεις | ἐ-λε-λύ-κειτε |
| 3. ἐ-λε-λύ-κει | ἐ-λε-λύ-κεισαν |

2. 3. ἐ-λε-λυ-κέτην⁴

64. *Imperative Mood*

For the meanings of the tenses in this and the following moods, see §§ 242, 244 *sq.*, and 254.

¹ Also λέλυκες in Revelation.

² Also λέλυκαν (ten times) in N.T.

³ The Pluperfect often drops the augment. The Attic 1st and 2nd sing. ended in -*κη*, -*κης* respectively; and the plural in -*κεμεν*, -*κετε*, -*κεσαν*. But the later ει forms are very often found in classical texts.

⁴ See note 2, p. 73.

Present		First Aorist	
Sing.	Plur.	Sing.	Plur.
2. λῦ-ε	λύ-ετε	λῦ-σον	λύ-σατε
3. λυ-έτω	λυ-έτωσαν	λυ-σάτω	λυ-σάτωσαν
Dual		Dual	
2. λύ-ετον		λύ-σατον	
3. λυ-έτων		λυ-σάτων	

65. Subjunctive Mood

The tenses are conjugated like the Present.

Present		First Aorist	
1. λύ-ω	λύ-ωμεν	λύ-σω	λύ-σωμεν
2. λύ-γς	λύ-ητε		etc.
3. λύ-γ	λύ-ωσι(ν)		
2. 3. λύ-ητον		Perfect λε-λύ-κω, etc., or λε-λυ-κώς ᾧ, etc. (cf. § 71).	

66. Optative Mood

Present		First Aorist	
1. λύ-οιμι	λύ-οιμεν	λύ-σαιμι	λύ-σαιμεν
2. λύ-οις	λύ-οιτε	λύ-σαις	λύ-σαιτε
3. λύ-οι	λύ-οιεν	λύ-σαι	λύ-σαιεν } λύ-σειαν }

<i>Dual</i>	<i>Dual</i>
2. 3. λυ-οίτην	λυ-σαΐτην
Perfect, λελύκοιμι, etc. (like Present), or λελυκάς εῖην (cf. § 72).	
Future, λύσοιμι, etc. (like Present).	

67. *Infinitive Mood*

Present, λύ-ειν. Future, λύ-σειν. First Perfect, λε-λυ-κέναι. First Aorist, λῦ-σαι.

68. *Participles.* (See §§ 40, 42.)

Present, λύ-ων (-ουσα, -ον). Future, λύ-σων (-σουσα, -σον). First Perfect, λε-λυ-κώς (-κυῖα, -κός). First Aorist, λύ-σας (-σασα, -σαν).

69. **MIDDLE VOICE**

For meanings, see § 234. The tenses differ as in the Active.

Indicative Mood

Present		Imperfect	
Sing.	Plur.	Sing.	Plur.
1. λύ-ομαι	λυ-όμεθα	ἐ-λυ-όμην	ἐ-λυ-όμεθα
2. λύ-γ or -ει	λύ-εσθε	ἐ-λύ-ον	ἐ-λύ-εσθε
3. λύ-εται	λύ-ονται	ἐ-λύ-ετο	ἐ-λύ-οντο

Dual		Dual	
2. 3. λύ-εσθον		ἐ-λυ-έσθην	
Future		First Aorist	
Sing.	Plur.	Sing.	Plur.
1. λύ-σομαι λυ-σόμεθα	ἐ-λυ-σάμην ἐ-λυ-σάμεθα		
2. λύ-σῃ ¹ λύ-σεσθε	ἐ-λύ-σω ἐ-λύ-σασθε		
3. λύ-σεται λύ-σονται	ἐ-λύ-σατο ἐ-λύ-σαντο		
2. 3. λύ-εσθον		ἐ-λυ-σάσθην	
Perfect		Pluperfect	
1. λέ-λυ-μαι λε-λύ-μεθα	ἐ-λε-λύ-μην ² ἐ-λε-λύ-μεθα		
2. λέ-λυ-σαι λε-λυ-σθε	ἐ-λέ-λυ-σο ἐ-λέ-λυ-σθε		
3. λέ-λυ-ται λε-λυ-νται	ἐ-λέ-λυ-το ἐ-λέ-λυ-ντο		
2. 3. λέ-λυ-εσθον		ἐ-λε-λύ-σθην	

70. Imperative Mood

Present		First Aorist	
2. λύ-ου	λύ-εσθε	λύ-σαι	λύ-σασθε
3. λυ-έσθω	λυ-έσθωσαν	λυ-σάσθω	λυ-σάσθωσαν
2. λύ-εσθον		λύ-σασθον	
3. λυ-έσθων		λυ-σάσθων	

¹ The irregular futures, φάγομαι, *I shall eat*, and πίομαι, *I shall drink*, make 2nd sing. φάγεσαι, πίεσαι, in N.T. Cf. note 1, p. 93. The ending -σει appears in the T.R.

² The Pluperfect often drops the Augment.

Perfect

Sing. *Plur.*

- | | |
|--------------|--------------|
| 2. λέ-λυ-σο | λέ-λυ-σθε |
| 3. λε-λύ-σθω | λε-λύ-σθωσαν |

Dual

- | |
|---------------|
| 2. λέ-λυ-σθον |
| 3. λε-λύ-σθων |

71. *Subjunctive Mood*

Present

First Aorist

*Sing.**Plur.**Sing.**Plur.*

- | | | | |
|------------|----------|-------------------|-----------|
| 1. λύ-ωμαι | λυ-ώμεθα | λύ-σωμαι | λυ-σώμεθα |
| 2. λύ-η | λύ-ησθε | etc., as Present. | |
| 3. λύ-ηται | λύ-ωνται | | |

Dual

- | |
|----------------|
| 2. 3. λύ-ησθον |
|----------------|

Perfect.

*Sing.**Plur.*

- | | | |
|------------------|------------------|------|
| 1. λε-λυ-μένος ὡ | λε-λυ-μένοι ὥμεν | |
| 2. | ης | ήτε |
| 3. | ἡ | ὥσιν |

Dual

- | |
|-----------------------|
| 2. 3. λε-λυ-μένω ἥτον |
|-----------------------|

In the Perfect, formed with the auxiliary *εἰμί*, *be* (§ 159), the participle, of course, agrees with the subject of the verb in number and gender.

72. Optative Mood

Present		First Aorist	
Sing.	Plur.	Sing.	Plur.
1. λν-οίμην	λν-οίμεθα	λν-σαιμην	λν-σαιμεθα
2. λύ-οιο	λύ-οισθε	λύ-σαιο	λύ-σαισθε
3. λύ-οιτο	λύ-οιντο	λύ-σαιτο	λύ-σαιντο
Dual		Dual	
2. 3. λν-οίσθην		λν-σαισθην	
Perfect, λε-λν-μένος εῖην, etc.: cf. Subjunctive; and for εῖην, see § 160.			
Future, λν-σοίμην, etc. (like Present).			

73. Infinitive Mood

Present, λύ-εσθαι. Future, λύ-σεσθαι. Perfect,
λε-λύ-σθαι. First Aorist, λύ-σασθαι.

74. Participles. (All like καλός.)

Present, λν-όμενος. Future, λν-σόμενος. Perfect,
λε-λν-μένος. First Aorist, λν-σάμενος.

75. PASSIVE VOICE

Indicative Mood

Present		First Future	
Sing.	Plur.	Sing.	Plur.
I am loosed, or am being loosed		I shall be loosed	
1. λύ-ομαι	λν-όμεθα	λν-θή-σομαι	λν-θη-σόμεθα
as Present Middle		etc., as in Future Middle.	

Imperfect		Third Future ¹	
Sing.	Plur.	Sing.	Plur.
1. ἐ-λυ-όμην	ἐ-λυ-όμεθα	λε-λύ-σομαι	λε-λυ-σόμεθα
as Imperfect Middle		etc., as in Future Middle.	
Perfect		First Aorist	
<i>I have been loosed</i>		<i>I was loosed</i>	
1. λέ-λυ-μαι	λε-λύ-μεθα	1. ἐ-λύ-θην	ἐ-λύ-θημεν
as Perfect Middle		2. ἐ-λύ-θης	ἐ-λύ-θητε
		3. ἐ-λύ-θη	ἐ-λύ-θησαν
Pluperfect			
<i>I had been loosed</i>		Dual	
1. ἐ-λε-λύ-μην	ἐ-λε-λύ-μεθα	2. 3. ἐ-λυ-θήτην	
as Pluperfect Middle			

76. *Imperative Mood*

The Present <i>λύων</i> and Perfect λέλυσσο are identical with these tenses in the Middle.	First Aorist
	2. λύ-θητι λύ-θητε
	3. λυ-θήτω λυ-θήτωσαν

2. λύ-θητον
3. λυ-θήτων

¹ Sometimes called *Paulo-post* Future. It only comes once in the N.T., and then with the meaning of a Future Middle.

77. Subjunctive Mood

First Aorist

	<i>Sing.</i>	<i>Plur.</i>
Present, <i>λύωμαι</i> , and Perfect, <i>λελυμένος ὡς</i> , as in Middle.	1. <i>λυ-θῶ</i>	<i>λυ-θῶμεν</i>
	2. <i>λυ-θῆσ</i>	<i>λυ-θῆτε</i>
	3. <i>λυ-θῆ</i>	<i>λυ-θῶσι(ν)</i>

Dual

2. 3. *λυ-θῆτον*

78. Optative Mood

Present, <i>λυοίμην</i> ; Perfect, <i>λελυμένος εῖναι</i> ; and First Future, <i>λυθησοίμην</i> (like Present).	First Aorist
	1. <i>λυ-θείην</i>
	2. <i>λυ-θείης</i>
	3. <i>λυ-θείη</i>
	2. 3. <i>λυ-θείτην</i>

79. Infinitive Mood

Present, *λύεσθαι*, and Perfect, *λελύσθαι*, as Middle. First Aorist, *λυ-θῆναι*. First Future, *λυ-θήσεσθαι*.

¹ We occasionally find in Attic some longer forms, *λυθείημεν*, etc., and similarly in the optatives of contracted and of -μι Verbs. They may be ignored here.

80. *Participles*

Present, *λυόμενος*, and Perfect, *λελυμένος*, as Middle. First Aorist, *λυ-θείσ* (-θεῖσα -θέν, § 42) First Future, *λυ-θήσομενος*.

81. *Verbal Adjectives.* (See § 255.)

λυ-τέος and *λυ-τός*.

82. CONJUGATION OF SECOND TENSES

Contracted Future

This tense (with regard to which the remarks on Second Tenses above, § 60, do not apply) is merely an alternative formation used by "Liquid Verbs" (*i.e.* most of those whose pres. indic. act. ends in -λω -μω -νω or -ρω) and a few others. It is a future in -έω (for -ισω), contracted, and it is accordingly identical with the present of *φιλέω* (§ 97 *sqq.*) throughout. Since the circumflex accent nearly always appears, it is often called the "Circumflexed Future." The model is from *φαίνω*, *shine*.

83. ACTIVE VOICE		MIDDLE VOICE	
<i>Indicative Mood</i>		<i>Indicative Mood</i>	
Sing.	Plur.	Sing.	Plur.
1. φαν-ώ	φαν-οῦμεν	φαν-οῦμαι	φαν-ούμεθα
2. φαν-εῖς	φαν-εῖτε	φαν-ή	φαν-εῖσθε
3. φαν-εῖ	φαν-οῦσι(ν)	φαν-εῖται	φαν-οῦνται
Dual		Dual	
2. 3. φαν-εῖτον		2. 3. φαν-εῖσθον	
<i>Infinitive Mood</i>		<i>Infinitive Mood</i>	
φαν-εῖν		φαν-εῖσθαι	
<i>Participle</i>		<i>Participle</i>	
φαν-ών -οῦσα -οῦν (see § 42)		φαν-ούμενος	

84. Second Perfect

This tense has precisely the same terminations as the First Perfect: thus λέλοιπ-*a* from λείπω, leave, like λέλυκ-*a*, and so throughout the moods.

85. Second Aorist

The Second Aorist, Active and Middle, has normally the same terminations as the Imperfect, and moods consequently like the Present. Thus ἔ-λιπ-*ον* -ει -ε(ν), etc., like ἔλνον; ἔ-λιπ-όμην, like ἔλνόμην. In N.T. Greek, however, we often find the terminations of the First Aorist

substituted for those of the Second, in act. and mid., as $\eta\lambda\theta a$, etc., for $\eta\lambda\theta ov$ (from $\epsilon\rho\xi\omega\muai$, come). So also in the Imperfect, very rarely. (See the List.)

86. The Second Aorist Passive, in $-\eta\nu$, is identical with the First Aorist in terminations, being distinguished by the absence of the θ suffix. But in the Imperative 2nd sing. it has $-\eta\theta i$ —thus, $\lambda\iota\pi\cdot\eta\theta i$ —instead of $-\eta\tau i$. (In $\pi\varepsilon\iota\theta\omega$, given below, the θ of the root has the same effect, in changing $-\eta\theta i$ to $-\eta\tau i$, as the suffixal θ of the First Aorist has in other verbs.) The purpose of the change is to avoid two aspirates following each other, but the *second* is altered instead of the first (§ 7, d).

87. *Second Future*

This is conjugated like the First Future: it only comes in the Passive. It is called Second Future to connect it with the Second Aorist Passive.

88. Besides these tenses, the *Perfect* and *Pluperfect Middle* (Passive) require a further account, as the conjugation varies considerably with the sounds preceding the person-ending. In the 3rd plural the endings $-vta\iota$ $-vto$ can

only follow vowels, and where the stem of the perfect ends in a consonant a periphrastic substitute is used. Such combinations of the participles with parts of *ειμί, be*, are not uncommon in all voices. The following types will indicate the conjugation of any perfect or pluperfect middle. It will be well to give the scheme of suffixes, which are considerably modified by combination with the consonants preceding: see § 7.

Perfect		Pluperfect	
Sing.	Plur.	Sing.	Plur.
1. -μαι	-μεθα	-μην	-μεθα
2. -σαι	-σθε	-σο	-σθε
3. -ται	[-νται]	-το	[-ντο]
<i>Dual</i>		<i>Dual</i>	
2. 3. -σθον		2. 3. -σθην	

The Pluperfect then may be formed from the Perfect by (usually) prefixing the Augment, and writing -μην for -μαι, etc. In the 3rd plur. ησαν, *they were*, must be substituted for εισι(ν), *they are*.

The student will not be able always to distinguish between the various kind of stem—labial, guttural, etc.—according to which the perfects in §§ 89–91 are determined. He is

advised to make use of the table on p. 99, which will show him the various Presents answering regularly to the Perfects found here. The stem of the perfect middle, which gives the tense by simply adding the person-endings from p. 85, is given in brackets after each verb quoted below.

89. *γράφω* (*γεγραφ-*), *write*, and stems in π , β , ϕ , as from *λείπω* (*λελειπ-*), *leave*; *κρύπτω* (*κεκρυβ-*), *hide*.

τάσσω (*τετακ-*), *appoint*, and stems in κ , γ , χ , as from *λέγω* (*λελεγ-*), *gather*; *ταράσσω* (*τεταραχ-*), *trouble*.

	Sing.	Plur.	Sing.	Plur.
1.	<i>γέγραμμαι</i>	<i>γεγράμμεθα</i>	<i>τέταγμαι</i>	<i>τετάγμεθα</i>
2.	<i>γέγραψαι</i>	<i>γεγραφθε</i>	<i>τέταξαι</i>	<i>τεταχθε</i>
3.	<i>γέγραπται</i>	<i>γεγραμμένοι</i>	<i>τέτακται</i>	<i>τεταγμένοι</i>
		<i>εἰσί(ν)</i>		<i>εἰσί(ν)</i>

Dual	Dual
2. 3. <i>γέγραφθον</i>	2. 3. <i>τεταχθον</i>

Infin. <i>γεγράφθαι</i>	Partic. <i>γεγραμμένος</i>
<i>τετάχθαι</i>	<i>τεταγμένος</i>

90. *πείθω* (*πεπειθ-*), *persuade*, and stems in τ , δ , θ , as from *φωτίζω* (*πεφωτιδ-*), *enlighten*. *στέλλω* (*ἐσταλ-*), *send*, and stems in λ and ρ , as from *ἐγείρω* (*ἐγηγερ-*), *raise*.

Sing.	Plur.	Sing.	Plur.
1. πέπεισμαι πεπείσμεθα	ἔσταλμαι ἔσταλμεθα		
2. πέπεισαι πεπεισθε	ἔσταλσαι ἔσταλθε		
3. πέπεισται πεπεισμένοι	ἔσταλται ἔσταλμένοι		
	εἰσί(ν)		εἰσὶ(ν)
<i>Dual</i>		<i>Dual</i>	
2. 3. πέπεισθον		2. 3. ἔσταλθον	
Infin. πεπεῖσθαι		Partic. πεπεισμένος	
	ἔστάλθαι		ἔσταλμένος

91. There are many perfects in *-σμαι*, conjugated like *πέπεισμαι* throughout, which do not come from stems in *τ*, *δ* or *θ*. Thus *τετέλεσμαι* comes from *τελέω* (*τετέλεσ-*), accomplish. These will all be found in the List of Verbs.

A few forms will be found in the List from stems in *ν*, present in *-αίνω* or *-ύνω*. Thus from *μιαίνω*, pollute, we have 3rd sing. perf. *μεμίανται* and part. *μεμιαμμένος*: the stem is *μεμιαν-*. No other parts are found.

92. SYNOPSIS (PARADIGM) OF THE MOODS AND TENSES OF *πείθω*

It will be an assistance to the learner to have all the tenses together in a verb which could form all (except the contracted future).

93. ACTIVE VOICE

<i>Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Infn.</i>	<i>Part.</i>
Pres. <i>πείθω</i>	<i>πείθε</i>	<i>πείθω</i>	<i>πείθομαι</i>	<i>πείθειν</i>	<i>πείθων</i>
Impf. <i>ἐπείθου</i>					
Fut. <i>πείσω</i>	none	none	<i>πείσομαι</i>	<i>πείσειν</i>	<i>πείσων</i>
1st Aor. <i>ἐπείσα</i>	<i>πείσα</i>	<i>πείσω</i>	<i>πείσαμαι</i>	<i>πείσει</i>	<i>πείσεσ</i>
2nd Aor. <i>ἐπέθου</i>	<i>πέθε</i>	<i>πέθω</i>	<i>πέθομαι</i>	<i>πέθειν</i>	<i>πέθων</i>
1st Perf. <i>πεπείσα</i>		none	<i>πεπείσκα</i>	<i>πεπείσκειν</i>	<i>πεπείσκων</i>
1st Plup. <i>ἐπεπείκειν</i>					
2nd Perf. <i>πεποίθα</i>	none	<i>πεποίθω</i>	<i>πεποίθομαι</i>	<i>πεποίθειν</i>	<i>πεποίθων</i>
2nd Plup. <i>ἐπεποίθειν</i>					

94. MIDDLE VOICE

Pres. <i>πείθομαι</i>	<i>πείθου</i>	<i>πείθαραι</i>	<i>πείθεσθαι</i>	<i>πείθόμενος</i>
Imperf. <i>ἐπείθόμενος</i>	none	none	<i>πείσομαι</i>	<i>πεισόμενος</i>
Fut. <i>πείσουμαι</i>				

1st Aor. <i>ἐπεισάμην</i>	<i>πέσας</i>	<i>πέσαμαι</i>	<i>πέσαμεν</i>	<i>πέσαθες</i>	<i>πέσαμενος</i>
2nd Aor. <i>ἐπειδόμην</i>	<i>πιθανός</i>	<i>πιθαναί</i>	<i>πιθαναίμην</i>	<i>πιθανόθες</i>	<i>πιθανέμηνος</i>
Perf. <i>πέπεισμαι</i>	<i>πέπεισο</i>	<i>πεπεισμένος</i>	<i>πεπεισμένης</i>	<i>πεπεισμένθες</i>	<i>πεπεισμένων</i>
Plup. <i>ἐπεπεισμένην</i>					

95. PASSIVE VOICE

Pres. *πείθεται*, etc., as Middle

Imperf. *ἐπειθόμενος*, "

Perf. *πέπεισμαι*, "

Plup. *ἐπεπεισμένην*, "

1st Aor. *ἐπεισάθη* *πέσθηται* *πέσθηται* *πέσθηται* *πέσθηται*

2nd Aor. *ἐπειθήν* *πέσθη¹* *πέσθη*

1st Fut. *πεισθήσομαι* none none

2nd Fut. *πεισθήσομαι* none none

3rd Fut. *πεπεισμέναι* none none *πεπεισμένην* *πεπεισμένων*

¹ For *πειθήθη*: see § 86, and cf. § 7, d.

96. CONTRACTED VERBS

Almost all verbs in *-άω* *-έω* *-όω* contract the vowels which come together in the Present and Imperfect tenses. The uncontracted forms are not used, but it may be an assistance to the memory for the student to reproduce them for himself as he learns these verbs, since all the forms now to be given (except the optative) may be deduced from the Regular Verb by the application of the rules given in § 8, c.

The following is the conjugation in Present and Imperfect of *τιμᾶ* (*-άω*), honour; *φιλᾶ* (*-έω*), love; *δηλᾶ* (*-όω*), make plain.

97. ACTIVE VOICE

Indicative Mood

Present

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. <i>τιμᾶ</i>	<i>τιμῶμεν</i>	<i>φιλᾶ</i>	<i>φιλοῦμεν</i>
2. <i>τιμᾶς</i>	<i>τιμᾶτε</i>	<i>φιλεῖς</i>	<i>φιλεῖτε</i>
3. <i>τιμᾶ</i>	<i>τιμῶσι</i> (ν)	<i>φιλεῖ</i>	<i>φιλοῦσι</i> (ν)

Dual

2. 3. *τιμᾶτον*

Dual

φιλεῖτον

Sing. *Plur.*

1. δηλῶ δηλοῦμεν
2. δηλοῖς δηλοῦτε
3. δηλοῖ δηλοῦσι(ν)

Dual

2. 3. δηλοῦτον

Imperfect

Sing.

Plur.

1. ἐτίμων ἐτιμῶμεν
2. ἐτίμας ἐτιμᾶτε
3. ἐτίμα ἐτίμων

Dual

2. 3. ἐτιμάτην

Sing.

Plur.

1. ἐφίλουν ἐφίλουμεν
2. ἐφίλεις ἐφίλειτε
3. ἐφίλει ἐφίλουν

Dual

- ἐφίλείτην

Sing.

Plur.

1. ἐδήλουν ἐδηλοῦμεν
2. ἐδήλους ἐδηλοῦτε
3. ἐδήλου ἐδήλουν¹

Dual

2. 3. ἐδηλοῦτην

98. Imperative Mood

Sing.

Plur.

2. τίμα τιμᾶτε
3. τιμάτω τιμάτωσαν

Sing.

Plur.

- φίλει φιλεῖτε

- φιλείτω φιλείτωσαν

¹ In the N.T. the only form found is ἐδηλοῦσαν: cf. ἐλύσαν, p. 73, note 1.

<i>Dual</i>		<i>Dual</i>	
2. τιμάτον		φιλεῖτον	
3. τιμάτων		φιλείτων	
<i>Sing.</i>		<i>Plur.</i>	
2. δήλου		δηλοῦτε	
3. δηλούτω		δηλούτωσαν	
<i>Dual</i>			
2. δηλοῦτον			
3. δηλούτων			

99. Subjunctive Mood

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῶ τιμῶμεν		φιλῶ φιλῶμεν		δηλῶ δηλῶμεν	
2. τιμᾶς τιμάτε		φιλῆς φιλῆτε		δηλοῖς δηλῶτε	
3. τιμᾶ τιμῶσι(ν)		φιλῇ φιλῶσι(ν)		δηλοῖ δηλῶσι(ν)	
<i>Dual</i>		<i>Dual</i>		<i>Dual</i>	
2. 3. τιμάτον		φιλῆτον		δηλῶτον	

The subjunctive of δηλῶ in the N.T. appears to be the same as the indicative present, following the analogy of τιμῶ.

100. Optative Mood

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμ-άνην	τιμᾶμεν	φιλ-οίνην	φιλοίμεν	δηλ-οίνην	δηλοίμεν
2. τιμ-άντης	τιμᾶτε	φιλ-οίνης	φιλοίτε	etc., like	φιλοίνη
3. τιμ-άνη	τιμᾶνεν	φιλ-οίνη	φιλοίεν		
<i>Dual</i>		<i>Dual</i>			
2. 3. τιμάτην		φιλοίτην			

101. *Infinitive Mood*

τιμᾶν *φιλεῖν* *δηλοῖν*

Some texts give the Attic forms *τιμᾶν*, *δηλοῦν*.

102. *Participles.* (See § 42.)

τιμῶν (-ώσα -ών) *φιλῶν* (-ούσα -ούν)
δηλῶν (-ούσα -ούν)

103. **MIDDLE AND PASSIVE VOICES***Indicative Mood*

Present

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. <i>τιμῶμαι</i>	<i>τιμώμεθα</i>	<i>φιλοῦμαι</i>	<i>φιλούμεθα</i>
2. <i>τιμᾶ¹</i>	<i>τιμᾶσθε</i>	<i>φιλῆ</i>	<i>φιλεῖσθε</i>
3. <i>τιμᾶται</i>	<i>τιμῶνται</i>	<i>φιλεῖται</i>	<i>φιλοῦνται</i>

Dual

2. 3. *τιμᾶσθον* *φιλεῖσθον*

Sing.

	<i>Plur.</i>
1. <i>δηλοῦμαι</i>	<i>δηλούμεθα</i>
2. <i>δηλοῖ</i>	<i>δηλοῦσθε</i>
3. <i>δηλοῦται</i>	<i>δηλοῦνται</i>

Dual

2. 3. *δηλοῦσθον*

¹ Only the type *τιμᾶσαι* appears in the N.T.: cf. p. 77, note 1.

Imperfect

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. ἐτιμώμην	ἐτιμώμεθα	ἔφιλούμην	ἔφιλούμεθα
2. ἐτιμῶ	ἐτιμᾶσθε	ἔφιλοῦ	ἔφιλεῖσθε
3. ἐτιμᾶτο	ἐτιμῶντο	ἔφιλεῖτο	ἔφιλοῦντο

<i>Dual</i>	<i>Dual</i>
2. 3. ἐτιμάσθην	ἔφιλείσθην

<i>Sing.</i>	<i>Plur.</i>
1. ἐδηλούμην	ἐδηλούμεθα
2. ἐδηλοῦ	ἐδηλοῦσθε
3. ἐδηλοῦντο	ἐδηλοῦντο

<i>Dual</i>
2. 3. ἐδηλούσθην

104. *Imperative Mood*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
2. τιμῶ	τιμᾶσθε	φιλοῦ	φιλεῖσθε
3. τιμάσθω	τιμάσθωσαν	φιλείσθω	φιλείσθωσαν

<i>Dual</i>	<i>Dual</i>
2. τιμᾶσθον	φιλεῖσθον
3. τιμάσθων	φιλείσθων

<i>Sing.</i>	<i>Plur.</i>
2. δηλοῦ	δηλοῦσθε
3. δηλούσθω	δηλοῦσθωσαν

<i>Dual</i>
2. δηλοῦσθον
3. δηλοῦσθων

105. *Subjunctive Mood*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῶμαι	τιμώμεθα	φιλῶμαι	φιλώμεθα
2. τιμᾶ	τιμᾶσθε	φιλῆ	φιλῆσθε
3. τιμᾶται	τιμῶνται	φιλῆται	φιλῶνται
<i>Dual</i>		<i>Dual</i>	
2. 3. τιμᾶσθον		φιλῆσθον	

<i>Sing.</i>	<i>Plur.</i>
1. δηλῶμαι	δηλώμεθα
2. δηλοῖ	δηλῶσθε
3. δηλῶται	δηλῶνται

<i>Dual</i>
2. 3. δηλῶσθον

In N.T. Greek the Subjunctive of δηλῶ seems to have been identical with the Present Indicative, as in the Active.

106. *Optative Mood*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. τιμῷμην	τιμῷμεθα	φιλοίμην	φιλοίμεθα	δηλοίμην	δηλοίμεθα
2. τιμῷ	τιμῷσθε	φιλοῖ	φιλοῖσθε	etc., like φιλοίμην	
3. τιμῷτο	τιμῷντο	φιλοῖτο	φιλοῖντο		
<i>Dual</i>		<i>Dual</i>			
2. 3. τιμῷσθην		φιλοῖσθην			

107. *Infinitive Mood*

τιμᾶσθαι φιλεῖσθαι δηλοῦσθαι

108. *Participles*

τιμώμενος φιλούμενος δηλούμενος

For some verbs with irregular contractions see the List of Verbs (p. 133 *sqq.*).

**109. NOTES ON THE FORMATION OF
THE VERB**

These notes are intended to give such information about the structure of the Greek Verb as will enable a learner more easily to assign a form to its origin. Generally speaking, it would not be safe to form such tenses as the Perfect and the Second Aorist from the Present by the application of these rules, as there are very many forces operating which only a professed historical grammar could give an account of. The learner is advised to study the rules that he may be sure of the conjugation of the very numerous Verbs described in § 111 as *regular*, and may be able to use with ease

the table of less regular verbal forms which follows.

110. To conjugate a verb fully—apart from special irregularities catalogued in the List, or in the full accounts of certain verbs elsewhere—we have to know the form of the Present, the Future (active or middle), the Perfect (often the middle as well as the active), and the Second Aorist. Thus with *λείπω*, *I leave*, we have given the future *λείψω*, the perfect active *λέλοιπα*, the perfect middle *λέλειμματ*, and 2nd aorist *ἔλιπον*: these being given, we can find the proper description of any form from this verb that may meet us. This necessary framework, the “Principal Parts,” was described in § 62. These tenses are given in the 1st sing. of the indicative, and in the active if there is one. To use these properly we strip off the person-endings and the augment (in past tenses), which process we express by saying that we need the *stem* (§ 20). Taking these stems in order, we will try to show how the student may work back from each to the Present, and how he may himself form the various tenses belonging to each.

111. A.—PRESENT STEM

The beginner cannot be provided with any systematic account of the Present stem. The most important point for him is the Augment, which separates the Imperfect from the Present: for this see § 119. When this is mastered, he will generally find the Present by trial, looking at verbs in the Lexicon or in the List below, till, out of the few whose first syllable suits the form he wishes to trace, he finds one that will give him that form by the application of the models. A very large number of verbs may be traced at once by the use of this table, which gives terminations of leading tenses in the indicative with the present to which they belong. For convenience we shall call these *regular*, without, however, implying that forms and verbs not given here are really irregular at all.

<i>Fut.</i>	<i>1st Aor.</i>	<i>1st Perf.</i>	<i>Perf.</i>	<i>1st Aor.</i>
<i>Pres. Act.</i>	<i>Act.</i>	<i>Act.</i>	<i>Act.</i>	<i>Mid.</i>
-άω ¹ (<i>a pure</i>)	-άσω	-άσα	-άκα	-άμαι
-άω ¹ (<i>a impure</i>)	-ήσω	-ησα	-ηκα	-ημαι
-έω ²				-ήθην

¹ Present and Imperfect like τιμάω.

² "

Pres. Act.	Fut.	1st Aor.	1st Perf.	Perf.	1st Aor.
	Act.	Act.	Act.	Mid.	Pass.
-όω ¹	-ώσω	-ωσα	-ωκα	-ωμαι	-ώθην
-ύω ²	-ύσω	-υσα	-υκα	-υμαι	-ύθην
(-αύω -εύω, ² similarly)					
-βω -πω ²	-ψω	-ψα	-φα	-μμαι	-φθην
-φω -πτω ²					
-γω -κω -χω ²	-ξω	-ξα	-χα	-γμαι	-χθην
-σσω -ττω ²					
-δω -θω -ζω ²	-σω	-σα	-κα	-σμαι	-σθην
-αίνω ²	-ανώ	-āνα	-αγκα	-αμμαι	-άνθην
-ύνω ²	-ῦνώ	-ῦνα		-υμμαι	-ύνθην

112. A number of verbs will show various additions and modifications peculiar to the Present stem. In some there is an element added which disappears outside the Present and Imperfect. Thus compare εύρ-ίσκ-ω, *find*, with fut. εύρ-ήσ-ω, 2nd aor. εύρ-ον; φθά-ν-ω, *anticipate*, fut. φθά-σ-ω; αἰσθ-άν-ομαι, *perceive*, 2nd aor. ἡσθ-όμεν; ικ-νί-ομαι, *arrive*, 2nd aor. ικ-όμεν. In these verbs the Present stem has been constructed by adding -ισκ-, -ν- -αν- and -νε- respectively, and there are several other suffixes performing the same functions.³ Other verbs add a syllable at the beginning (reduplication, like that in § 122, but with ι instead of ε for the vowel) : thus γί-γν-ομαι, *become* (in N.T. γίνομαι),

¹ Present and Imperfect like δηλώω.

² All these verbs are like λύω in the Present and Imperfect.

³ Especially common is the suffix -γω, for whose various disguises see §§ 6 and 7, c.

2nd aor. *ἴ-γεν-όμην*; *πι-πτ-ω*, *fall*, 2nd aor. *ἴ-πεσ-ον* (for *ἴπετον*). Some put a nasal into the root, besides adding a suffix to it, as *λαγχ-άν-ω*, *obtain by lot*, 2nd aor. *ἴ-λαχ-ον*; *μαρθ-άν-ω*, *learn*, 2nd aor. *ἴ-μαθ-ον*. *Γι-γνά-σκ-ω*, *get to know* (N.T. *γινώσκω*), adds the syllable at the beginning as well as a suffix (-σκ-) at the end. These samples will illustrate the multiform character of the Present stem. The student of Latin will remember how often in the third conjugation the Perfect is without an element, such as -sc-, which appears in the Present.

113. B.—FUTURE STEM

This stem forms the Future Active and Middle, and (except in the class described in the next section) the First Aorist in all voices. The general rule for forming this stem would be to strike off any suffixes added to make a Present stem, and then to add -σ-, combining it by the rules given in § 7, b. But as the beginner has no means of recognising at present these suffixes, he will appreciate the necessity of supplying the Future stem among the Principal Parts. Two recommendations may be given for his practical guidance. Firstly, let him learn carefully the types of Future from various Presents given in § 111, which will solve the problem for him in the majority of cases. Secondly,

let him suspect a Future stem whenever he finds an $-\sigma-$ (not $-\sigma\sigma-$) coming before a termination recognisable as Future or First Aorist; he can then generally find the right place in the Lexicon by eliminating the $-\sigma-$ and making trial.

The stem forms (a) the *Future*, by simply adding the terminations $-ω$ or $-ομαι$, etc.; (b) the *First Aorist*, by prefixing the Augment and adding, $-α$, $-άμην$, etc.; (c) the *First Aorist Passive*, by augmenting and adding $-θην$, etc. In this last case, however, since the First Aor. Pass. is sometimes formed from a different stem, and since it more often drops the σ than keeps it (for reasons we cannot here explain), the learner will do well to study the forms in § 111, and to suspect a First Aor. Pass. whenever he sees a θ followed by a termination to be found in the paradigm of $ἐλύθην$. Of course such “suspicious” will sometimes be unfounded; but in the majority of cases such a “rule of thumb” will prove right.

From the First Aor. Pass. is formed the First Future Pass., by dropping the Augment and changing $-θην$ into $-θήσομαι$. Thus $ἥγερθην$ from $ἐγείρω$, *raise*, 1st fut. $ἐγερθήσομαι$. (Similarly

from the Second Aor. Pass. (§ 118) comes the Second Future, with *-ην* changed to *-ήσομαι*; as *φανήσομαι* from *ἐφάνην*, 2nd aor. of *φαίνω*, *shine.*)

114. The rules just given do not apply to *Liquid Verbs* (defined in § 82), unless *-νω* in the Present is a suffix forming the stem. Liquid Verbs use the suffix *-έω* (for *-έσω*) to form their Future, which contracts as shown in the section just quoted. The Present stem, moreover, must be simplified before adding this Future suffix. In most Liquid Verbs this means changing *λλ* into *λ* (as *ἀγγέλλω*, *announce*, fut. *ἀγγελῶ*), or ejecting the *ι* that appears before *ν* or *ρ* (as *κτείνω*, *kill*, fut. *κτενῶ*; *σπείρω*, *sow*, fut. *σπερῶ*). Cases not coming under this description will rarely cause difficulty. Verbs (other than Liquid) making Future in *-ῶ* are given in the List: most instances are verbs in *-ιζω*, fut. *-ιῶ*.

The First Aorist of these Liquid Verbs was originally formed with the suffix *σ*. This, however, never survives, and only betrays its presence by its effect on the vowel preceding it. To form the tense we strike off the *-ῶ* of the Future, and then lengthen the vowel preceding the liquid.

For this purpose the long form of ϵ is ϵi (cf. § 8, a), of a (in N.T. Greek) always \bar{a} . Thus $\sigma\eta\mu\alpha\nu\omega$, *signify*, fut. $\sigma\eta\mu\bar{\alpha}n\bar{\omega}$, 1st aor. $\acute{\epsilon}\sigma\eta\mu\bar{\alpha}na$; $\acute{\alpha}\gamma\gamma\acute{\epsilon}\ell\lambda\omega$, 1st aor. $\ddot{\alpha}\gamma\gamma\acute{\epsilon}il\alpha$; $\sigma\kappa\lambda\eta\rho\bar{\nu}n\omega$, *harden*, fut. $\sigma\kappa\lambda\eta\rho\bar{\nu}\bar{\omega}$, 1st aor. $\acute{\epsilon}\sigma\kappa\lambda\acute{\eta}\rho\bar{\nu}na$; $\kappa\acute{r}i\nu\omega$, *Judge*, fut. $\kappa\acute{r}i\nu\bar{\omega}$, 1st aor. $\acute{\epsilon}\kappa\acute{r}i\nu\bar{\alpha}na$. It will be noticed that this process very often brings the Present and the First Aorist stems to the same form, so that forms like $\acute{\epsilon}\kappa\acute{r}i\nu\epsilon$ or $\acute{\epsilon}\sigma\pi\epsilon i\rho\epsilon$ may be either Imperfect or Aorist.

The First Aorist Passive may generally be found by simply striking off the $-\bar{\omega}$ of the Future and adding the characteristic θ . But there are some exceptions: thus $\kappa\acute{t}e\nu\omega$ makes $\acute{\epsilon}\kappa\acute{t}a\nu\theta\eta\nu$, though the vowel in the Future Active is ϵ ; while $\kappa\acute{l}i\nu\omega$ and $\kappa\acute{r}i\nu\omega$ drop the v , making $\acute{\epsilon}\kappa\acute{l}i\theta\eta\nu$, $\acute{\epsilon}\kappa\acute{r}i\theta\eta\nu$ respectively.

115. C.—**PERFECT STEMS**

For the Reduplication necessary to a Perfect Stem, see § 122.

(1) *First Perfect*. This stem will be found almost entirely covered by the types of “regular” formations in § 111. It will be seen that it may be conveniently found by changing the $-\sigma-$

of the Future into *-κ-* when it comes after a vowel, or by striking off the *-ω* or *-οῦματι* of a circumflexed Future and substituting *-κ-*. In Liquid Verbs the vowel is generally changed to *a*, as *στέλλω*, *send*, fut. *στελῶ*, 1st perf. *ἔσταλ-κα*. The “Aspirated Perfect” in *-φα -χα* is confined to a very few verbs with stems ending in labials or gutturals respectively, as in the table. As it is not formed by the addition of any suffix, it belongs more properly to the next formation.

116. (2) *Second Perfect*. This stem cannot be formed from verbs in whose Present the *-ω* is preceded by a vowel,¹ (*Ἀκήκοα*, from *ἀκούω*, *hear*, is an *apparent* exception to this rule.) No rules can be given at this stage to describe its formation, but the beginner may notice how often an *o* appears where the present or future has *ε*; as *πέποιθα* from *πείθω*; *γέγονα*, compared with future *γενήσομαι*. The absence of any addition (like *-κ-*) should also be noticed. The Second Perfect is immeasurably less frequent in the N.T. than the First Perfect in *-κ-*.

117. (3) The *Perfect Middle* is very simply

¹ Nor from verbs derived from nouns, like *χηρύσσω*, *I herald*, derived from *χῆρυξ*, *herald*.

formed by most verbs which form a First Perfect Active in *-κα*. Strike off the *-κα*, and then add the person endings, or the suffixes for infinitive and participle, as shown in §§ 88–91. It will be found that the rule fails with verbs like *πείθω*, *τελέω*, and *μαίνω*; but a combination of the “regular” type with the paradigms in §§ 89 *sqq.* will show how to conjugate the great majority of verbs. The theoretical fixing of this stem requires the possession of the “root” of the verb, which the learner is not yet able to get out; when, therefore, the case does not come under the types of § 111, it will generally be wisest to refer at once to the table of principal parts.

118. D.—SECOND AORIST STEM

The first sentence of § 116 may be repeated here; and though the Second Aorist is very much commoner than the Second Perfect, it would be equally inadvisable to give general rules for its formation. The learner will notice, however, that additions characteristic of the Present stem are dropped in the Second Aorist, and that where the Present has an *ε* in the body of the word, or the Perfect an *ο*, these vowels have disappeared.

Thus *πειθ-* is the Present stem of *πειθω*, and *πεποιθ-* its Second Perfect; but *πιθ-*, with the short vowel instead of the diphthong, forms the Second Aorist of all voices. The greater simplicity of *λαβ-εῖν* as compared with *λαμβάν-ειν*, or *εύρ-εῖν* against *εύρισκ-ειν*, is obvious. The very common Second Aorist *ἥγαγον*, from *ἄγω*, *lead*, is almost a solitary exception to this rule which calls for shorter and simpler forms.

Help in recognising a Second Aorist Active in the Infinitive and Participle is given by the accent: the Infin. Act. is always *-εῖν* (in the *-ω* verbs), and the Partic. *-ών* *-οῦσα* *-όν*: the syllable containing *-ουτ-* or *-ουσ-* always bears the accent (except in the gen. pl. fem. *-ουσῶν*). Contrast the Present *λύειν*, *λύων*. In the Middle, also, note *πιθέσθαι*, 2nd Aor., but *πειθέσθαι*, Present.

For the Second Fut. Pass. see § 113 (end).

119. AUGMENT

The Augment is the sign of *past* time, and therefore belongs only to the Indicative. Since it concerns the *beginning* of a word, the student must early become familiar with its various manifestations, in order to find the word in his

lexicon. The ordinary (or *syllabic*) augment, ē-, is perfectly simple, being attached to the beginning of verbs with an initial consonant, as *πειθω*, impf. ē-*πειθον*, etc. Where the person-ending is that of any *past* tense in the Indicative, the learner will naturally look for the augment. He may at first find a little difficulty, even with the Syllabic augment, in verbs compounded with prepositions. In these the augment is attached to the verb itself, and the preposition or prepositions precede it. Thus *ἐν-δύω*, *put on*, makes its 1st aor. *ἐν-έ-δυσα*. Before this augment the final vowel of certain prepositions—viz. ἀντί, ἀπό, διά, κατά, ἀνά, ἐπί, μετά, παρά, ὑπό—is elided (§ 8, e): thus δι-ε-πορεύετο is from διαπορεύομαι, *journey through*. Before the augment ēκ takes the form ēξ, as ēξ-έ-βαλε from ēκ-βάλλω, *cast out*.

There are several words in which this principle has been carried too far, verbs being augmented as compounds which are not really such. Thus, in many late MSS. the First Aorist of *προφητεύω*, *prophesy*, is given as *προ-εφήτευσα*, as though the verb were a compound of *πρό* and *φητεύω* (which does not exist) instead of a

derivative from *προφήτης*, *prophet*: W.H. here give the regular ἐπροφήτευσα. Other examples will be given in the next section. In some verbs the converse happens: thus *καθ-έζομαι*, *sit*, forms its Imperfect ἐκαθεζόμην, though it is a compound of *κατά* and *έζομαι*. In the double compound ἀπο-καθ-ίστημι the augment is put in twice: thus, 1st aor. pass. ἀπ-ε-κατ-ε-στάθην.

A very few verbs take the augment ḡ-, as ἡδυνάμην from δύναμαι, *can*; ἡμελλον from μέλλω, *intend*; ἡθελον from θέλω, *wish*. One or two cases of augment omitted will be found in the List.

Verbs beginning with *ρ* sometimes double the *ρ* after the augment (as regularly happens in Attic).

120. Verbs beginning with a vowel employ the *temporal* augment, which is properly the lengthening of the initial vowel or diphthong. Thus ἄγω, *lead*, 1st aor. pass. ἄγθην; ἀν-ἄλισκω, *destroy*, 1st aor. act. ἀν-ήλωσα; ἐγείρω, *raise*, 1st aor. act. ἐγειρα; ὁμοιόω, *liken*, 1st aor. pass. ὁμοιώθην. When *ι* and *υ* are lengthened there is generally nothing to show it; and vowels which are long

already (except *ā*) naturally remain unchanged. Many verbs beginning with *ε-* show *ει-* instead of *η-* when augmented (see the List). Thus *ἔχω*, *have*, makes Imperf. *εἰχον*. Nearly all the diphthongs are more or less found unchanged. *Oὐ-* is never changed. Of the other diphthongs, we find *αι* usually augmented to *ῃ*, *αυ* to *ην*, *ει* to *ῃ*, *ευ* to *ην*, *οι* to *ῳ*.

Διάκονέω, *minister*, is an example of mistaken augment (see above): its imperf. *διηκόνουν* is formed as if the verb were a compound, which it is not, being derived directly from *διάκονος*. Similarly *εὐαγγελίζομαι*, *proclaim the gospel*, impf. *εὐηγγελιζόμην*.

121. Some very peculiar augmented forms may be collected here. '*Ὀράω*, *see*, makes impf. *ἐώρων*, and the same irregularity comes in *ἀνέφεξα* from *ἀνοίγω*, *open*. The forms of this last verb are highly complex, and should be studied in the List, as it is a common word. The peculiarity is that the preposition *ἀνά* is itself augmented, although the verb is a compound, while the *-ούγω* sometimes has its own (irregular) augment as well, and can even retain it outside the Indicative. The augment attached to a

preposition may be also seen in forms of ἀφίημι. Other irregular augments will be seen in the List under ἄγνυμι and ὠθέω.

122. REDUPLICATION

Reduplication, unlike Augment, belongs to all the moods alike. As used in the Perfect stem, it may be defined as the prefixing of the initial consonant, with the vowel ε: thus λύω, perf. λέ-λυκα. (The case of words beginning with a vowel will be treated below.) If this initial consonant be an aspirate, the rule of § 7, d. is observed: thus φ- makes reduplication πε-φ-, θ- makes τε-θ-, χ- makes κε-χ-. Verbs which begin with σ and a consonant would, according to the rule, reduplicate with σε-: thus σκύλλω, distress, would make perf. mid. “σέσκυλμαι.” But there was a tendency in Greek regularly to turn initial σ before a vowel into h. We find ἔ-στη-κα as the perf. of ἴστημι, in which the 2nd aor. infin. στῆ-ναι shows the base upon which reduplication worked. In most such verbs, the reduplication ε- could not resist further assimilation to the augment ἔ-: hence the type ἔσκυλμαι. In verbs of this description, as

well as in those described below, the student will distinguish reduplication from augment by the presence of Perfect-endings, and the continuance of the seeming augment throughout the moods. A few miscellaneous instances of the substitution of augment for reduplication, in verbs with initial consonants, may be left for the List.

123. Verbs beginning with a vowel or diphthong reduplicate with the Temporal Augment, so that for these we may simply refer back to § 120. There are a few verbs, however, which reduplicate by repeating the first syllable, lengthening its vowel the second time. Examples of this so-called "Attic reduplication" are ὅλ-ωλ-α from ὅλ-λυμι, *destroy*; ἀκ-ήκοα from ἀκούω, *hear*; ἐγ-ήγερμαι from ἐγείρω, *raise*. *Ἄγω*, *lead* uses a similar kind of reduplication for its 2nd aor. ἦγ-αγ-ον, inf. ἀγαγεῖν.

124. VERBS IN -MI

In § 61 the difference between verbs in -ω and verbs in -μι was briefly explained. The beginner may content himself with noticing these characteristics of the verbs which he here

enters on. (1) Verbs in *-μι* are only given in three tenses, Present, Imperfect, and Second Aorist, for their other tenses are just like those of the *-ω* verbs. *Στήσω*, fut. of *ἴστημι*, is like *λύσω*; *δέδωκα*, perf. of *δίδωμι*, is like *λέλυκα*, and so on. (2) The person-endings *-μι*, *-μεν*, etc., are attached directly to the vowel which belongs to the root, as *η* or *ᾰ* in *ἴστημι*, *η* or *ε* in *τίθημι*, etc. In this respect the Perfect Middle of ordinary verbs is precisely similar: indeed the two tenses *δίδομαι*, pres., and *δέδομαι*, perf., only differ in the initial *δί-* and *δέ-*, except in subjunctive and optative, and in the accent of the infinitive and participle.

125. Verbs in *-ω* were so much easier and simpler than verbs in *-μι* that they began to absorb them very early, just as in English the clear and easily-formed past tense in *-d* has invaded a number of verbs which even in Chaucer still used the “strong preterite.” Among the classical forms given in the conjugation below, many are constructed by adapting the *-ω* formations; and in the N.T. there are many more which have come in subsequently in this way. See § 155.

126. The *-μι* verbs may be classified under four types, which in most respects are uniformly conjugated. Type I. is exemplified by *ἴστημι*, with vowels *η* (for *ā*, § 8, b.) and *ă*; Type II. by *τίθημι*, vowels *η* and *ε*; Type III. by *δέωμι*, vowels *ω* and *ο*. The verbs given for these three types make the difference between Present-stem and Second Aorist by *reduplicating* the former (§ 122), using the vowel *ι* instead of *ε*. In the conjugation below will be found I. *ἴ-στη-μι*, pres.; *ἴ-στη-ν*, 2nd aor. II. *τί-θη-μι*, pres.; *ἴ-θε-μεν* (pl.), 2nd aor.; also, as slightly differing, *ἀφ-ἴ-η-μι* (compound of *ἴ-η-μι*), pres.; *ἀφ-εἴ-μεν* (pl., = *-ε-ε-μεν*), 2nd aor. III. *δί-δω-μι*, pres.; *ἴ-δο-μεν* (pl.), 2nd aor.; also in 2nd aor. only, *ἴ-γνω-ν* from *γινώσκω*.

127. Type IV. is formed on an entirely different principle. A suffix *-νῦ-* is added to form the Present stem. This becomes *-νῦ-* in the parts where the short vowels come in the other types, *i.e.* in the dual and plural Active, and the Middle throughout. Such a type is naturally impossible in the Second Aorist, since *-νῦ-* is only a Present-stem suffix. But as a few forms happen to occur in the Active from a “*-μι-*” 2nd aor. in *-ῦν*, the conjugation of *ἴ-δῦ-ν* (from

$\delta\nu\omega$) is given: in these, of course, the *v* is part of the root.

128. CONJUGATION OF VERBS IN -MI

The conjugation is given as in Attic, small type being used where there is no trace of a whole tense or mood in N.T. Greek.

For the variations in the tenses of *ἴστημι* between transitive and intransitive meanings, see § 156.

ACTIVE VOICE

Present and Imperfect

I.

II.

III.

IV.

ἴστημι, set τίθημι, place δίδωμι, give δείκνυμι, show up

Indicative Mood

Present

Singular

1. <i>ἴστημι</i>	<i>τίθημι</i>	<i>δίδωμι</i>	<i>δείκνυμι</i>
2. <i>ἴστης</i>	<i>τίθης</i>	<i>δίδως</i>	<i>δείκνυς</i>
3. <i>ἴστησι(ν)</i>	<i>τίθησι(ν)</i>	<i>δίδωσι(ν)</i>	<i>δείκνυσι(ν)</i>

Plural

1. ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
2. ἵστατε	τίθετε	δίδοτε	δείκνυτε
3. ἵστάσι(ν)	τιθέāσι(ν)	διδόāσι(ν)	δεικνύāσι(ν)

Dual.

2. 3. ἵστατον	τίθετον	δίδοτον	δείκνυτον
---------------	---------	---------	-----------

'Αφίημι (II.), *forgive*, makes 3rd pl. ἀφιᾶσι(ν), otherwise like τίθημι.

*Imperfect**Singular*

1. ἵστην	ἐτίθην	ἔδιδουν	ἔδείκνυν
2. ἵστης	ἐτίθεις	ἔδιδους	ἔδείκνυς
3. ἵστη	ἐτίθει	ἔδιδου	ἔδείκνυ

Plural

1. ἵσταμεν	ἐτίθεμεν	ἔδιδομεν	ἔδείκνυμεν
2. ἵστατε	ἐτίθετε	ἔδιδοτε	ἔδείκνυτε
3. ἵστασαν	ἐτίθεσαν ¹	ἔδιδοσαν ²	ἔδείκνυσαν

Dual

2. 3. ἵστάτην	ἐτιθέτην	ἔδιδότην	ἔδεικνυτην
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129. *Imperative Mood**Singular*

2. ἵστη	τίθει	δίδου	δείκνυ ³
3. ἵστάτω	τιθέτω	διδότω	δεικνύτω

¹ And ἐτίθουν (τιθέω) in N.T. ² And ἔδιδουν (διδόω) in N.T.

³ Only δείκνυε (δεικνύω) in N.T.

Plural

2. Ιστατε τίθετε δίδοτε δείκνυτε
 3. Ιστάτωσαν τιθέτωσαν διδότωσαν δεικνύτωσαν

Dual

- | | | | |
|------------|---------|---------|-----------|
| 2. ιστάτον | τίθετον | διδότον | δείχνυτον |
| 3. ιστάτων | τίθέτων | διδότων | δείχνυτων |

130. Subjunctive Mood

Singular

- | | | | |
|----------------------------|--------------|---------------------------|-----------------|
| 1. <i>ιστῶ</i> | <i>τιθῶ</i> | <i>διδῶ</i> | <i>δεικνύω</i> |
| 2. <i>ιστῆς</i> | <i>τιθῆς</i> | <i>διδῷς</i> ¹ | <i>δεικνύης</i> |
| and so on, like <i>λύω</i> | | etc., but <i>ω</i> | etc., like |
| (§ 65). | | for <i>η.</i> | <i>λύω.</i> |

131. *Optative Mood*

None of these verbs happen to occur in the Optative Active. The classical forms are as follows :—

<i>Singular</i>	<i>Plural</i>	<i>Dual</i>
1. <i>iotaiñv</i>	<i>iotaiñvev</i>	2. 3. <i>iotaiñvu</i>
2. <i>iotaiñs</i>	<i>iotaiñte</i>	
3. <i>iotaiñ</i>	<i>iotaiñen</i>	

The forms of the other verbs may be found by putting τιθε- αφίε- δίδο- respectively for *ιστα-* in the tense just given. Δεικνύοιμι is like λύοιμι, § 66.

¹ In N.T. 3 sg. διδοῖ (διδόω).

132. *Infinitive Mood*

iστάναι *τιθέναι* *διδόναι* *δεικνύναι*

133. *Participles*

*iστάς*¹ (§ 40) *τιθείς* (§ 42) *διδούς*¹ (*ib.*) *δεικνύς* (*ib.*)

134. Like *ἴστημι* is conjugated *φημι*, say (only in a few forms), but *φάθι* Imper.

Like *τιθημι* is *ἀφίημι*, *forgive*, except where noted; also other compounds of *ἴημι*, *συνίημι*, *understand*, and *ἀνίημι*, *loose*.

Like *δείκνυμι* are *ἀμφιέννυμι*, *clothe*; *ἀπόλλυμι*, *destroy*; *σβέννυμι*, *quench*; *ξώννυμι*, *gird*; *ρήγνυμι*, *break*; *δμνυμι*, *swear*; *μίγνυμι*, *mix*; *ἀποκτέννυμι*, *kill*.

135. *Second Aorist**Indicative Mood*

I.	II.	II.	III.	III.	IV.
----	-----	-----	------	------	-----

Singular

1. <i>ἔστην</i>	none	none	none	<i>ἔγνων</i>	<i>ἔδυν</i>
2. <i>ἔστης</i>	"	"	"	<i>ἔγνως</i>	<i>ἔδυς</i>
3. <i>ἔστη</i>	"	"	"	<i>ἔγνω</i>	<i>ἔδυ</i>

¹ Also in N.T. *διδῶν* (*διδόω*).

Plural

1. ἔστημεν ἔθεμεν ἀφ-εῖμεν ἔδομεν ἔγνωμεν ἔδῦμεν
2. ἔστητε ἔθετε ἀφ-εῖτε ἔδοτε ἔγνωτε ἔδῦτε
3. ἔστησαν ἔθεσαν ἀφ-εῖσαν ἔδοσαν ἔγνωσαν ἔδῦσαν

Dual

2. 3. ἐστήτην ἔθέτην ἀφ-είτην ἔδότην ἔγνώτην ἔδῦτην

First Aorist forms were used for the singular of ἔθεμεν, ἀφεῖμεν and ἔδομεν. Notice that ἔστην, ἔγνων, and ἔδυν keep the long vowel throughout the active.

136. *Imperative Mood**Singular*

- | | | | | |
|----------|------|------|-------|------|
| 2. στῆθι | θέσ | δόσ | γνῶθι | δῦθι |
| 3. στήτω | θέτω | δότω | γνώτω | δύτω |

Plural

- | | | | | |
|-------------|---------|---------|----------|---------|
| 2. στήτε | θέτε | δότε | γνώτε | δύτε |
| 3. στήτωσαν | θέτωσαν | δότωσαν | γνώτωσαν | δύτωσαν |

Dual

- | | | | | |
|-----------|-------|-------|--------|-------|
| 2. στῆτον | θέτον | δότον | γνῶτον | δύτον |
| 3. στήτων | θέτων | δότων | γνώτων | δύτων |

ἀφ-ες, etc., from ἀφ-ίημι, like θέσ.

In 2nd sing. στῆθι has a second form found in compounds: thus, ἀνά-στα.

137. *Subjunctive Mood**Singular*

1. στῶ	θῶ	δῶ	γνῶ	δύω
2. στῆσ	θῆσ	δῶσ ¹	γνῶσ ¹	δύησ

and so on, as in the Present.

ἀφ-ῶ, etc., from ἀφ-ίημι, like θῶ.

138. *Optative Mood**Singular*

1. στείνω	θείνω	δοίνω	γνοίνω	none
2. στείνης	θείνης	δοίνης	γνοίνης	

and so on, as in the Present.

ἀφ-είνω, etc., from ἀφ-ίημι, like θείνω.

In the N.T. the Second Aor. Opt. of διδωμι is δάρην (only 3rd sing. δάρη).

139. *Infinitive Mood*

στήναι θεῖναι δοῦναι γνῶναι δῦναι

ἀφ-εῖναι from ἀφίημι.

140. *Participles*

στάς (§ 40) θείς (§ 42) δούς (*ib.*) γνούς (*ib.*) δύς (*ib.*)
ἀφ-είς from ἀφίημι, like θείς.

¹ In N.T. also 3 sg. δοῖ, γνοῖ (§ 155), and perhaps δάῃ.

141. Like ἔστην is ἔβην from βαίνω, go; but the Imper. ἀνά-βα makes 3rd sing. -βάτω, with 2nd plur. ἀνά-βατε as well as -βῆτε. (*Baínw* is not found in the N.T. uncompounded.)

142. MIDDLE AND PASSIVE VOICES

Present and Imperfect

Indicative Mood

Present

I.	II.	III.	IV.
----	-----	------	-----

Singular

1. ἴσταμαι	τίθεμαι	δίδομαι	δείκνυμαι
2. ἴστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
3. ἴσταται	τίθεται	δίδοται	δείκνυται

Plural

1. ἴστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2. ἴστασθε	τιθεσθε	διδοσθε	δεικνυσθε
3. ἴστανται	τιθενται	διδονται	δεικνυνται

Dual

2. 3. ἴστασθον	τιθεσθον	διδοσθοн	δεικнустхон
----------------	----------	----------	-------------

Δύναμαι has an alternative 2nd sing. δύνῃ.

Imperfect

Singular

1. *ἰστάμην* ἐτιθέμην ἐδιδόμην ἐδεικνύμην
2. *ἴστασο* ἐτίθεσο ἐδίδοσο ἐδείκνυσο
3. *ἴστατο*¹ ἐτίθετο ἐδίδοτο² ἐδείκνυτο

Plural

1. *ἰστάμεθα* ἐτιθέμεθα ἐδιδόμεθα ἐδεικνύμεθα
2. *ἴστασθε* ἐτίθεσθε ἐδίδοσθε ἐδείκνυσθε
3. *ἴσταντο* ἐτίθεντο ἐδίδοντο ἐδείκνυντο

Dual

2. 3. *ἰστάσθην* ἐτιθέσθην ἐδιδόσθην ἐδεικνύσθην

Δύναμαι makes Imperfect and other Past tenses sometimes with *ἡ-* for augment (§ 119).

Αφίεμαι, *ἀφιέμην*, etc., follow *τιθεμαι* regularly throughout.

143. *Imperative Mood**Singular*

2. *ἴστασο* τίθεσο δίδοσο δείκνυσο
3. *ἰστάσθω* τιθέσθω διδόσθω δεικνύσθω

Plural

2. *ἴστασθε* τίθεσθε δίδοσθε δείκνυσθε
3. *ἰστάσθωσαν* τιθέσθωσαν διδόσθωσαν δεικνύσθωσαν

Dual

2. *ἴστασθον* τίθεσθον δίδοσθον δείκνυσθε
3. *ἰστάσθων* τιθέσθων διδόσθων δεικνύσθων

¹ And ἐκρέμετο from *χρέμαμαι*. ² Also in N.T. ἐδίδετο.

144. Subjunctive Mood

Singular

1. <i>ἰστῶμαι</i>	<i>τιθῶμαι</i>	<i>διδῶμαι</i>	<i>δεικνύωμαι</i>
2. <i>ἰστῇ</i>	<i>τιθῇ</i>	<i>διδῇ</i>	<i>δεικνύῃ</i>
etc., like <i>λύωμαι</i> ,		etc., but <i>ω</i>	etc., like
§ 71.		for <i>η</i> .	<i>λύωμαι</i>

145. Optative Mood

Singular

Plural

Dual

1. <i>ἰσταίμην</i>	<i>ἰσταίμεθα</i>	2. 3. <i>ἰσταίσθην</i>
2. <i>ἰσταῖο</i>	<i>ἰσταῖσθε</i>	
3. <i>ἰσταῖτο</i>	<i>ἰσταῖντο</i>	

As before, the forms of the verbs in II. and III. may be found by putting *τιθε-* *ἀφιε-* *διδο-* for *ἰστα-* in the forms above. *Δεικνυόμην* is like *λυόμην*, § 72.

146. Infinitive Mood

ἴστασθαι *τιθεσθαι* *διδοσθαι* *δείκνυσθαι*

147. Participles

ἰστάμενος *τιθέμενος* *διδόμενος* *δεικνύμενος*

148. Like *ἴσταμαι* are **δύναμαι**, *can, be able*; **ἐπίσταμαι**, *know*; **κρέμαμαι**, *hang*; **πλημπραμαι** (only Infin.), *burn*; **δύνιαμαι** (§ 152), *be profited*.

Like *τίθεμαι* are **ἀφίεμαι**, and other compounds of *ἴημι*.

Like **δείκνυμαι** are **ἀπόλλυμαι**, *perish*, and other words given under the Active, § 134.

149. Second Aorist. (Middle.)

Indicative Mood

<i>Sg.</i>	1. none	ἐθέμην	ἐδόμην	none
	2.	ἔθου	ἔδου	
	3.	ἔθετο	ἔδοτο ¹	
<i>Pl.</i>	1.	ἐθέμεθα	ἐδόμεθα	
	2.	ἔθεσθε	ἔδοσθε	
	3.	ἔθεντο	ἔδοντο	
<i>Du.</i>	2. 3.	ἐθέσθην	ἐδόσθην	

ἀφ-είμην (= -ε -ίμην) from **ἀφίημι**, makes 2 sg. **ἀφεῖσο**, 3 sg. **ἀφεῖτο** etc.

¹ And **ἔθετο** in the N.T.

150. *Imperative Mood*

<i>Sg.</i>	2. none	θοῦ	δοῦ	none
	3.	θέσθω	δόσθω	
<i>Pl.</i>	2.	θέσθε	δόσθε	
	3.	θέσθωσαν	δόσθωσαν	
<i>Du.</i>	2.	θέσθου	δόσθου	
	3.	θέσθων	δόσθων	

ἀφ-οῦ, ἀφ-έσθω, etc., like θοῦ.

151. *Subjunctive Mood*

<i>Sg.</i>	1. none	θῶμαι	δῶμαι	none
	2.	θῆ	δῷ	

etc., like the Present.

ἀφ-ῶμαι, etc., like θῶμαι.

152. *Optative Mood*

<i>Sg.</i>	1. [σταιμην]	θείμην	δοίμην	none
	2. [σταιο]	θεῖο	δοῖο	

etc., as in the Present.

Σταιμην is given, though not in actual use, as model for the only form occurring in the N.T., viz. ὄναιμην from ὄνιναμαι, be profited.

ἀφ-είμην, etc., like θείμην.

153. *Infinitive Mood*

none	$\theta\acute{e}σθai$	$\delta\acute{o}sθai$	none
$\grave{a}\phi\text{-}\acute{e}σθai.$			

154. *Participles*

none	$\theta\acute{e}μενος$	$\delta\acute{o}μενος$	none
$\grave{a}\phi\text{-}\acute{e}μενος.$			

155. **FORMS AS FROM VERBS IN -Ω**

In the above conjugation many forms are really from verbs in $-ω$: the complexity of the $-μι$ forms made it natural for them to be supplanted by the nearest corresponding forms from the various $-ω$ verbs. The three kinds of contracted verbs were, in many points, already close to Types I., II., and III. of $-μι$ verbs; and we find accordingly that $\dot{\epsilon}t\acute{i}\thetaei\varsigma$, $t\acute{i}\thetaei$, and other forms are really borrowed from the conjugation of $\phi\acute{i}l\acute{e}ω$, and $\dot{\epsilon}d\acute{i}δouν$, etc., from that of $\delta\eta\lambda\acute{o}w$. $\Delta eiknuμi$ in its turn is close to $\lambda\acute{n}ω$, with which in Subjunctive and Optative it wholly agrees. In the N.T. the type $\delta eiknu\omega$ leaves not much room for forms of $\delta eiknuμi$. No further description need be given of the $-ω$ forms in

Type IV. of *-μι* verbs. In *ἵστημι* we find several forms from *ἱστάω*: the wholly new Presents *ἱστάνω* and *στήκω* hardly come under this head. *Τίθημι* and *δίδωμι* both continue into the plural Imperfect Active forms from *τιθέω* and *διδόω*. *Ἀφίημι* and its parallels make a variety of forms from different *-ω* Presents, *ἀφίω* (like *λύω*), *ἀφιέω* and *ἀφέω* (like *φιλέω*). For special irregularities of *ἀφίημι*, see the List. In the Subjunctive *δίδωμι* makes 3rd sing. pres. *διδοῖ* from *διδόω*, like *δηλοῖ* (= *δηλόη*, § 99). A curious result of this was that a 2nd aor. subj. *δοῖ* (3rd sing.) appears. Similarly *γνοῖ* from *γινώσκω*. The student must be warned against mistaking these for Optatives. In some editions, including W. H. in the margin, a 2nd aor. subj. *δώῃ* (3rd sing.) is given in Eph. 1¹⁷ and 2 Tim. 2²⁵.

156. Paradigms of the *-μι* Verbs

The forms with which these tenses start are repeated here so as to be visible at a glance. It has not been thought necessary to distinguish here the tenses which occur in Attic but not in the N.T.: we cannot, of course, always say

with certainty that their non-occurrence in the N.T. is due to anything more than accident—indeed, some of the absences duly noted in the above conjugations are certainly due to chance alone.

Here may be mentioned an important point bearing on the meanings of *ἵστημι*, whose tenses oscillate in the active between transitive and intransitive. The Present means *I place, make to stand, etc.*, and the Future and First Aorist correspond. The Perfect (with force of present) means *I stand*, and the Pluperfect and Second Aorist supply it with past tenses. The First Aorist and Future Passive are sometimes strict passives in meaning, in other places are simply tenses of the intransitive verb.

For the Principal Parts and other tenses of the various *-μι* verbs, see the List.

157. ACTIVE VOICE

<i>Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Infin.</i>	<i>Part.</i>
			Present Stem		
I. Pres. <i>ἰστημαι</i>	<i>ἴστη</i>	<i>ἴστῶ</i>	<i>ἴσταίνει</i>	<i>ἴσταίνει</i>	<i>ἴστας</i>
Imp. <i>ἴστην</i>					
II. Pres. <i>τίθημαι</i>	<i>τίθει</i>	<i>τίθῶ</i>	<i>τιθέταινει</i>	<i>τιθέταινει</i>	<i>τιθέταις</i>
Imp. <i>ἔτιθην</i>					
III. Pres. <i>δίδωμαι</i>	<i>δίδου</i>	<i>διδῶ</i>	<i>διδάσκεινει</i>	<i>διδάσκεινει</i>	<i>διδάσκας</i>
Imp. <i>ἔδιδουν</i>					
IV. Pres. <i>δέκαυμαι</i>	<i>δείκνυ</i>	<i>δεκτήνει</i>	<i>δεκταίνεινει</i>	<i>δεκταίνεινει</i>	<i>δεκταίνας</i>
Imp. <i>ἔδεκνειν</i>					

Second Aorist Stem					
I.	<i>ἴστηθε</i>	<i>ἴστω</i>	<i>ἴσταίθει</i>	<i>ἴσταίθει</i>	<i>ἴσταθες</i>
II.	<i>ἔθεμεν</i> (pl.)	<i>θέτεις</i>	<i>θείνειν</i>	<i>θείνειν</i>	<i>θείεις</i>
III.	<i>ἔδομεν</i> (pl.)	<i>δόδεις</i>	<i>δοίνειν</i>	<i>δοίνειν</i>	<i>δούδεις</i>
III.	<i>ἔγνωμεν</i>	<i>γνωθεις</i>	<i>γνωτίνειν</i>	<i>γνωτίνειν</i>	<i>γνωθεις</i>
IV.	<i>ἔδεινειν</i>	<i>δεῦθεις</i>	<i>δεύτειν</i>	<i>δεύτειν</i>	<i>δεύθεις</i>

158. MIDDLE VOICE

Present Stem. (Middle and Passive.)

I.	Pres. <i>ἰστάμεναι</i>	<i>ἴσταμαι</i>	<i>ἴσταίμενην</i>	<i>ἴστασθαι</i>	<i>ἴσταμενος</i>
Imp.	<i>ἰστάμενην</i>				
II.	Pres. <i>τίθεμαι</i>	<i>τιθῆμαι</i>	<i>τιθείμενην</i>	<i>τιθέσθαι</i>	<i>τιθήμενος</i>
Imp.	<i>ἐτίθεμαι</i>				
III.	Pres. <i>διδόμεναι</i>	<i>διδάμεναι</i>	<i>διδόμενην</i>	<i>διδόσθαι</i>	<i>διδόμενος</i>
Imp.	<i>ἐδιδόμενην</i>				
IV.	Pres. <i>δεῖχνυμαι</i>	<i>δεῖχνυμαι</i>	<i>δεῖχνυμενην</i>	<i>δεῖχνυσθαι</i>	<i>δεῖχνυμενος</i>
Imp.	<i>ἐδεῖχνυμενην</i>				

Second Aorist Stem. (Middle.)

9	II.	<i>ἔθεκαν</i>	<i>θεῖμαι</i>	<i>θεῖμην</i>	<i>θέσθαι</i>	<i>θέμενος</i>
III.		<i>θεῖμην</i>	<i>θεῖμαι</i>	<i>θεῖμην</i>	<i>θέσθαι</i>	<i>θέμενος</i>

159. Some Irregular Conjugations

A. *Eimí*, *be*, is thus conjugated.

Indicative Mood

Present

Imperfect

Sing.

Plur.

Sing.

Plur.

1. <i>eimí</i>	<i>ésméν</i>	<i>ῆμην</i> ¹	<i>ῆμεν</i> or <i>ῆμεθα</i>
2. <i>eīl</i>	<i>ésté</i>	<i>ῆς</i> or <i>ῆσθα</i>	<i>ῆτε</i>
3. <i>éstá(v)</i> ²	<i>ésti(v)</i>	<i>ῆν</i>	<i>ῆσαν</i>

Dual

Dual

2. 3. *éstón**ῆστην* or *ῆτην*

Future

Sing.

Plur.

1. <i>ésōmai</i>	<i>ésōmeθa</i>
2. <i>ésōg</i>	<i>ésōseθe</i>
3. <i>ésōtai</i>	<i>ésōonta</i>

Dual

2. 3. *ésōseθou*160. *Imperative Mood*

Present

Sing.

Plur.

2. *íσθi**éste*3. *éstw* and *ῆtw**éstwσan*

Dual

2. *éstov*; 3. *ῆstwv*

¹ The classical form *ῆn* does not occur, except possibly in Rev. 1⁸; see § 36.

² Accented *éstis(v)*—not enclitic (§ 12)—at the beginning of a clause, also after several adverbs and conjunctions.

<i>Subjunctive Mood</i>		<i>Optative Mood</i>	
<i>Imperfect</i>		<i>Future</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. ὡ	ῳμεν	εἴην	εἰμεν
2. ἥσ	ἥτε	εἴης	εἶτε
3. ὢ	ῳσι(ν)	εἴη	εἰεν
<i>Dual</i>		<i>Dual</i>	
2. 3. ἥτον		εἴτην	

161. *Infinitive Mood*

Present, εἰναι. Future, ἔσεσθαι.

Participles

Present, ᾧν (§ 40). Future, ἐσόμενος.

162. *B. Eīmi*, go, only appears compounded with prepositions in a few forms in the N.T. viz. 3rd pl. pres. ἵσι(ν), 3rd sing. imp. ἥει, pl. ἥεσταν, infin. ἴέναι, part. ἵών (§ 40). In Attic it proceeds thus—

Present Indic. εῖμι, εἰ, εῖσι; ἵτον; ἵμεν, ἵτε, ἵσι(ν). (Note accent.)

Imperfect ἥα, ἥεισθα, ἥει(ν); ἥτην; ἥμεν, ἥτε, ἥσαν.

So when it denotes exists or is possible; and in the phrase τοῦτ' ἔστι, that is,

Imperative *ἴθι*, *ἴτω*; *ἴτου*, *ἴτων*; *ἴτε*, *ἴόντων*.

Subjunctive *ἴω*, etc. (like *λύω*).

Optative *ἰοίνυ* or *ἴοιμι*, etc. (rest like *λύοιμι*).

163. C. *Κεῖματι*, *lie*, has conjugation much like a Perfect Middle. Thus:—

Present Indic. *κεῖματι*, *κεῖσαι*, *κεῖται*; *κεῖσθον*;
κείμεθα, *κεῖσθε*, *κεῖνται*.

Imperfect, *ἐκείμην*, *ἐκείσο*, *ἐκείτο*; *ἐκείσθην*;
ἐκείμεθα, *ἐκείσθε*, *ἐκείντο*.

Imperative *κεῖσο* (like *λέλυσο*, § 70).

Infin. *κεῖσθαι*.

Partic. *κείμενος*.

164. D. *Οἶδα*, *know*, is a Perfect, whose Present [*εἰδῶ*] is not in use. (Compare the Latin *novi* (Perf.), “I know”: Eng. “I wot” is the same word as *olda*.) The Indicative, *οἶδα*, in N.T. Greek is inflected like *λέλυκα*, and its Pluperfect, *ἥδειν*, like *ἔλελύκειν* (§ 63). Two older forms survive as alternatives: *ἴστε*, 2nd pl. perf., and *ἴστασι(ν)*, 3rd pl. The Imperative is *ἴσθι*, *ἴστω*; *ἴστε*, *ἴστωσαν*; *ἴστον*, *ἴστων*. The Subjunctive, *εἰδῶ*, etc., is regularly inflected. Optative, *εἰδείην*, etc., like *εἴην* above (§ 160). Infinitive, *εἰδέναι*. Participle, *εἰδώς* (§ 42). Future Indic, *εἰδήσω*.

Attic—Perf. οἶδα, οἶσθα, οἶδε; ἴστον; ἴσμεν, ἴστε, ἴσασι(ν).

Pluperf. ἤδη, ἤδησθα, ἤδει(ν); ἤστην; ἤσμεν, ἤστε,
ἤσαν.

Future εἴσομαι.

165. *E. Κάθημαι*, *sit*, like *κεῖμαι*, is inflected mainly as a Perfect. In the Pres. and Imperf. Indic. *κάθημαι*, *ἐκαθήμην*, like *λέλυμαι*, *ἐλελύμην* (§ 69); so also Imper. *κάθησο* and Infin. *καθῆσθαι*. But the Subjunctive is *καθῶμαι* (like *λύωμαι*, § 71), and Partic. *καθήμενος* (not *καθημένος*, as a Perfect). Future, *καθήσομαι*.

A verb, *κάθομαι* (*i.e.* an invasion of a *-μι* verb by *-ω* forms, as in § 155) supplies the forms in 2nd sing., *κάθῃ*, Pres. Indic., and *κάθου*, Pres. Imper. The verb was not recognised as a compound of *κατά*; cf. § 119.

166. LIST OF VERBS

The following list contains all the verbs in the New Testament which do not conform to the types described as “regular” in § 111 (p. 98 *sq.*), or have tenses not allowed for in the table there. The “principal parts” (§ 110) are given in the first four columns, while in the fifth any additional peculiarities are noted, and the other tenses named which are found in the N.T. If these are formed regularly from the principal parts (see §§ 111–122), only the name of the tense is put down. The Imperfect and Pluperfect are only named if there is some peculiarity.

All the verbs have been given in their *uncompounded* form, except when a compound has peculiarities affecting the form of the preposition. To find a word in this list, the student must begin by striking off the preposition if there is one attached.

Verbs not occurring except in the present or imperfect are omitted, unless there is some peculiarity in the augment, or something which affects finding the word in the Lexicon.

The following *regular* verbs beginning in *σ* take *ι-* for the reduplication: *σκάπτω*, *σκοτίζω*, *σκοτώ*, *σταργανόν*, *σπιλώ*, *σταυρώ*, *στερέω*, *στεφανώ*. Others, as *σαρίω*, *στσάρωμαι*, reduplicate. Both classes are omitted from the list.

The reader will understand that the meanings given are necessarily incomplete.

167.

Present. Future. Perfect. 2nd Aorist.

<i>ἀγγέλω</i> ,	<i>ἀγγελῶ</i>	<i>ἀγγελκα</i>	<i>ἀγγέλην</i>	1 aor. a. <i>ἀγγειλα.</i>
<i>announce</i>				
<i>ἀγγυειμι</i> ,	<i>ἐάξω</i>		<i>ἐάγην</i>	Fut. perhaps formed from perf. <i>ἴαγα.</i>
<i>break</i>				Augment irregularly retained in subj. 2 aor. p. <i>χατ-εαγῶ.</i>
<i>ἄγω</i> , <i>lead</i>	<i>ἄξω</i>	<i>ἄγμαι</i>	<i>ἄγαγον</i>	1 aor. p. <i>Ἄχθην.</i> 1 fut. p. 1 aor. a.
<i>αἰνέω</i> , <i>praise</i>	<i>αἰνέω</i>			
<i>αἱρέω</i> , <i>take</i>	<i>αἱρήσω ἐλῶ</i>	<i>ῃρημαι</i>	<i>εἵλον</i> (inf. <i>ἐλεῖν</i>)	1 aor. p. <i>ἥρεθην.</i>
<i>αἴρω</i> , <i>take up</i>	<i>ἀρῶ</i>	<i>ῃρκα</i>		1 aor. a. <i>ἥρα</i> (inf. <i>ἀραι</i>); p. <i>ἥρθην.</i>
<i>αἰσθάνομαι</i> ,			<i>ἥσθομην</i>	
<i>perceive</i>				

Present. Future. Perfect. 2nd Aorist.

168.

ἀκούω, hear	ἀκούων	ἀκήκοα	1 aor. a.; p. ἡκούσθην.
ἀλλάσσω, change	ἀλλάζω	τίλλαμαι τίλλάγην	1 aor. a. 2 fut. p.
ἄλλομαι,		τίλόμεν	1 aor. m. τίλάμεν.
leap			
ἀμαρτάνω, sin	ἀμαρτήσω	ἡμάρτηκα ἡμαρτον	1 aor. a.
ἀμφίέννυμι, and -άξω, put on		ἡμφίεσμας	Compound of ἔννυμι.
ἀναλίσκω, destroy	ἀναλώσω		1 aor. a. ἀνήλωσα.
ἀναλόω,			1 aor. p. Uncompounded verb not used.
ἀνοίγω, open	ἀνοίξω	ἀνέῳγα ἡνοίγην	Compound of οἴγω, but with double and irregular augmenta-
		ἀνέφρυμας	ments and reduplication : see
		ἡνέφρυμας	§ 121. 1 aor. a.
		ἡνοιγμας	ἡνοιξα, ἀνέῳξα,
			and ἡνέῳξα; p.
			ἡνοίχθη, ἀνεῳχθην
			(inf. ἀνεῳχθηναι)
			and ἡνεῳχθην. 1
			and 2 fut. p.

169.

ἀποκαθίστημι, restore : see ἴστημι		1 aor. p. ἀπεκατεστάθην.
ἀρέσκω, please	ἀρέσω	1 aor. a.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ἀρκέω, suffice	ἀρκέσω			1 aor. a. 1 fut. p. ἀρκεσθήσομαι.
ἀρπάζω, snatch	ἀρπάσω	ἡρπάκα	ἡρπάγην	1 aor. a.; p. ἡρπάσθην. 2 fut. p.
αὐξάνω, grow	αὐξήσω			1 aor. a.; p. ηνέγέθην.
ἀφίημι,		see ἵημι below, and §§ 128–155		Imperf. ἤφιον. Perf.
ἀφίέω, ἀφίω, ἀφέω, forgive :				p. 3 pl. ἀφίενται.
ἀφοράω, con- sider :	see ὄράω			2 aor. subj. ἀφίδω.
170.				
βαίνω, go	βήσομαι	βέβηκα	ἔβην (§ 141)	
βάλλω, cast	βαλῶ	βέβληκα	ἔβαλον	1 aor. p. ἔβλήθην.
		βέβλημαι	(§ 85)	1 fut. p. Verbal βλητέος.
βδελύσσομαι, loathe		ἔβδελυγμαι		
βιβράσκω, eat		βέβρωκα		
βλαστάνω, grow				1 aor. a. ἔβλαστησα.
βούλομαι,				
will				1 aor. p. ἔβουλήθην.
171.				
γαμέω, marry		γεγάμηκα		1 aor. a. ἔγάμησα and ἔγημα; p. ἔγαμήθην.
γελάω, laugh	γελάσω			

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
<i>γηράσκω,</i> grow old				1 aor. a. ἐγήρασσε.
<i>γίνομαι, be-</i> γενήσομαι		<i>γέγονα</i>	<i>ἐγενόμην</i>	Classical pres. γί- γνομαι. 1 aor. p. ἐγενήθην.
<i>come</i>		<i>γεγένημαι</i>		
<i>γινώσκω,</i> come to know		<i>ἔγνωσα</i>	<i>ἐγνων</i> (§§ 135–140)	Classical pres. γι- γνώσκω. 1 aor. p. ἐγνώσθην. 1 fut. p.
<i>γνωρίζω,</i> make known		<i>γνωρίσω</i>		1 aor. a. ἐγνωρίσσε ; p. ἐγνωρίσθην.
<i>γράφω,</i> write	<i>γράψω</i>	<i>γέγραψα</i>	<i>ἐγράφην</i>	1 aor. a.
<i>γέγραψμαι</i>				
172.				
<i>δεῖ, it is necessary</i>				Subj. δέη. Infin. δεῖν. Part. neut. δέον (pl. δέοντα). Imperf. ἔδει.
<i>δείχνυμι,</i> δείχνω, show	<i>δεῖξω</i>	<i>δέδειγμαι</i>		1 aor. a.; p. ἔδει- χθην. See §§ 128– 158.
<i>δέομαι, be- seech</i>				Does not contract εο.
<i>δέρω, beat</i>				1 aor. p. ἔδεήθην.
<i>δέω, bind</i>	<i>δήσω</i>	<i>δέδεκα</i>		1 aor. a. ἔδειρα. 2 fut. p. δαρήσομαι.
		<i>δέδεμαι</i>		1 aor. p. ἔδέθην.
<i>διδάσκω,</i> teach	<i>διδάξω</i>			1 aor.a.; p. ἔδιδάχθην.
<i>διδώμι,</i> διδώ, give	<i>δώσω</i>	<i>δέδωκα</i>	<i>ἐδομεν</i> (pl.)	See §§ 128–158. 1
		<i>δέδομαι</i>	<i>ἐδόμην</i>	aor. a. ἔδωκα; p. ἐδόθην. 1 fut. p.
<i>δοκέω, seem</i>				1 aor. a. ἔδοξε.

Present. Future. Perfect. 2nd Aorist.

δραμεῖν : see τρέχω

δύναμαι, δυνήσομαι
can

δύνω, δώ, set

δύδυμαι ἔδυν (§§ 135 1 aor. a. ἔδυσα.
-140)

173.

ἐάξω (fut.), etc. : see ἀγγυεῖς

ἐάω, allow

ἐγγίζω ἐγγίσω

approach

ἐγείρω, ἐγερῶ

arouse

ἐγγίγικα

ἐγήγερμαι

1 aor. p. ἔδυνθη,
ἔδυνάσθη (and
ἡδ.). See §§ 142-
154.

εἴ-when augmented.
1 aor. a. ἔγγισα.

1 aor. a. ἔγειρα;
m. ; p. ἔγερθη.
1 fut. p. Imperf.
once unaug-
mented (Jn. 6¹⁸).

ἐδαφίζω, ἐδαφίζω

raze

ἐθίζω, accus-
tom

ἐθω, be wont

174.

[εἰδῶ]

εἰδήσω, shall οἶδα, know εἶδον, saw
know

Present not used.
For εἶδον see ὄράω
below ; for οἶδα,
§ 164.

εῖχω, re-
semble

ἔοικα

Present very rare.
Εῖχω, yield (reg-
ular) is a separate
word.

εἰμί: see §§ 159-161

εἰμι: see § 162

Present. Future. Perfect. 2nd Aorist.
εἶπον, said : see λέγω, also § 85

Unchanged stem
(*εἰπ.*) in the
moods: thus inf.
εἰπεῖν.

εἰρω, say *ἐρῶ*

εἰρω, say *ἐρῶ*

Present not in N.T.: these forms often given under λέγω. 1 aor. p. ἐρρέθην and ἐρρήθην (inf. ῥνθη-ναι, etc.).

175.

ἐλαύνω,
drive

Ελληνοχώρια

1 aor. a. ἤλασσα.

ἔλεέω, regular, but double present stem.

ēnēōw,
pity :

έλεῖν: see **αἰρέω**.

*ἐληγάνθα, see ἐρχομαι
ἐλθεῖν :*

éλχώ,
make sore

ΕΙΛΧΩΡΟΣ

si- when augmented.
1 aor. a.

draw
ἐλλογέω,
ἐλλογέω,
impute

ἐλπίζω, hope ἐλπιῶ

Imperf. p. unaugmented.

176.

ἐμέω, vomit

ἐνεγκεῖν: see Φέρω

ἔοιχε: see *εἶχω*

1 aor. a. *ημεσα*.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
<i>ἐπομαι,</i> <i>follow</i>				<i>Imperf.</i> <i>εἰπόμην.</i>
<i>ἐραυνάω,</i> regular, but spelling varies. <i>ἐρευνάω,</i> search :				
<i>ἔργαζομαι,</i> work		<i>εἰργασμαι</i>		Augmented <i>εἰρ.</i> or <i>ηρ.</i> 1 aor. p. <i>εἰργάσθην.</i>
<i>ἐρμηνεύω,</i> interpret				Drops augment, otherwise regular.
<i>ἔρχομαι,</i> come	<i>ἔλεύσομαι</i>	<i>ἔλήλυθα</i>	<i>ῆλθον</i> (§ 85)	
<i>ἔρω</i> , etc.: see <i>εἴρω</i> .			(inf. <i>ἔλθεῖν</i>)	
<i>ἐρωτάω,</i> regular, but double present stem.				
<i>ἐρωτέω,</i> ask :				
177.				
<i>ἔσθιω, ἔσθω, Φάγομαι</i> eat			<i>ἔφαγον</i>	
		(p. 77 n.)		
<i>εὐαγγελιζω,</i> preach				Regular, but puts augment after <i>εὐ-</i> .
<i>gospel to</i>				
<i>εὐαρεστέω,</i> be well-				Ditto.
<i>pleasing</i>				
<i>εὐδοκέω,</i> be well-				1 aor. a. <i>εὐδόκησα</i>
<i>pleased</i>				(or <i>ηύ-</i>).
<i>εὑρίσκω,</i> find	<i>εὑρήσω</i>	<i>εὕρηκα</i>	<i>εὗρον</i>	<i>εὐ-</i> or <i>ηύ-</i> when augmented : so other verbs in
			(see § 85)	<i>εὐ-</i> 1 aor. p. <i>εὑρέθην.</i>

Present. Future. Perfect. 2nd Aorist.
ἔφιστημι, set over : see ἴστημι

Once 3 sg. m.
ἐπίσταται, for
ἐφίσταται.

ἐφοράω, look see ὄραω.
upon

2 aor. imper. ἔφεδε :
see on ἀφοράω.

178.

$\zeta\alpha\omega$, live $\zeta\eta\omega$

For ζῆω : like τιμάω
in pres. and im-
perf., but η for
ἀ. 1 aor. a.

ζέω, boil

Does not contract
 εw and εo .

*Cwypéw,
take alive*

ἐξώγρημας

ζώνυμοι, ζώσω
ζωνύω,
gird.

ԷՐԱԾՄՈՅԻ

ηττάω,
ησαΐω,
conquer

ໜັດວຽກ

179.

θάπτω, bury

ESTATE PLANNING

1 aor. p. ἡσάθην, as
from ἡσώω. See
§ 7, c.

θέλω, wish θελήσω

1 aor. a. $\dot{\eta}\theta$ - when augmented. In classical writers also $\dot{\epsilon}\theta\epsilon\lambda\omega$.

$\theta\eta\sigma\omega$, etc.: see $\tau i\theta\eta\mu\iota$

Present. Future. Perfect. 2nd Aorist.

θιγγάνω

touch

θλάω, crush

ἔθιγον

1 fut. p. θλασθησομαι.

θυήσκω,

die θανοῦμαις
bruise

θρέψω, etc.: see τρέφω.

θύω, sacrifice

τέθραυσμας

τέθυμας

In T.R. inf. perf.
τεθνάραι.

1 aor. p. ἐτέθην
(=ἐθύθην, § 7, d.).

180.

ἰδεῖν: see ὄράω

ἱέναι: see εἴμι, § 162

ἵημι, etc., ἤσω

send

ἔωμαι, εἰμεν (pl.)

ptc. εἰμένος

See ἀφίημι above.
1 aor. a. ἤνα;
p. ἔθην (unaugmented). 1 fut.
p.

ἰκνέομαι,

arrive

ἰκόμην

ἰλάσκομαι,

be propitious

1 aor. p. ἰλάσθην.

ἴστημι, στήσω

ἴστάνω,

ἴστάω,

set up

ἔστηκα, ἔστην,

stand

(Inf. ἔστάναι,

ptc. ἔστώς

and ἔστη-

χώς. Also

inf. ἐξε-

στακέναι.)

See §§ 128-158.
Pluperf. ἔστήκειν,
also written εἰστ.
and ἔστ. 1 aor.
a.; p. ἔστάθην.
1 fut. p. Note
that ἔστησαν (3rd
pl.) may be either
1 aor. or 2 aor.

Present. Future. Perfect. 2nd Aorist.

181.

<i>καθαίρω,</i> <i>purify</i>	<i>κεκάθαρμαι</i> (T.R.)	1 aor. a. <i>ἐκάθαρσα.</i> (Carefully dis- tinguish <i>καθ-</i> <i>αίρειν.</i>)
<i>καθαρίζω, καθαρίω</i> <i>καθετίζω,</i> <i>purify</i>	<i>κεκαθάρισμαι</i>	1 aor. a. <i>ἐκαθάρισα;</i> p. <i>ἐκαθαρίσθην.</i> (-ερ- variant.) These words are not compounds of <i>κατά.</i>
<i>καθίζομαι,</i> <i>sit</i>		
<i>καθένδω,</i> <i>sleep</i>		
<i>κάθημαι,</i> <i>sit</i> (§ 165)		regular, but augmented <i>ἐκ.</i> , as if not compounds : see § 119.
<i>καθίζω,</i> <i>seat :</i>		
<i>καίω, burn καίνω</i>	<i>κέκαυμαι ἐκάην</i>	1 aor. a. 1 fut. p. <i>καυθήσομαι.</i> 2 fut. p.
<i>καλέω, call καλέσω</i>	<i>κέκληκα</i>	1 aor. a.; p. <i>ἐκλήθην.</i>
<i>κάμνω, grow weary</i>	<i>κέκμηκα</i> (T.R.)	1 fut. p.
<i>καυχάομαι, boast</i> : regular	<i>ἐκάμον</i>	2 sg. pres. indic. <i>καυχᾶσαι</i> : see p. 93, n. 1.

182.

<i>κείμαι, lie</i> (§ 163)	
<i>κείρω, shear</i>	1 aor. a. <i>ἔκειρα,</i>

Present. Future. Perfect. 2nd Aorist.

κέλλω, bring to land			1 aor. a. ἔκειλα.
κεράννυμει, τίχ	κεκέρασμαι κέκραμαι		1 aor. a. ἔκέρασα.
κερδάίνω, κερδανῶ gain κερδήσω			1 aor. a. formed from both futures. 1 fut. p. κερδηθή- σομαι.
κίχρημι, lend			1 aor. a. ἔχρησα. Cf. χράω.
κλαίω, weep κλαύσω			1 aor. a.
κλάω, break			1 aor. a. ἔκλασσα; p. ἔκλασθην.
κλείω, shut κλείσω κέκλεισμαι			1 aor. p. ἔκλείσθην.
κλίνω, κλίνω κέκλικαι incline			1 aor. a. ἔκλινα; p. ἴκλιθην. 1 fut. p.
183.			
κομίζω, bear κομίσμαι κομισθῆμαι			1 aor. a. ἔκόμισα.
κόπτω, beat κούψω		ἐκόπην	1 aor. a. 2 fut. p.
κορέννυμει	κεκόρεσμαι		1 aor. p. ἔκορεσθην.
satisfy			
κράζω, cry κράζω κέκραγαι κεκράξομαι		ἔκραγον	1 aor. a. ἔκραξα and ἔκέραγα.
κρέμαμαι, κρεμάν- νυμι, hang			See § 148. Once ἔκρεμετο from κρέμομαι. 1 aor. a. ἔκρέμασσα; p. ἔκρεμάσθην.
κρίνω, judge κρίνω	κέκρικαι		1 aor. a. ἔκρινα; p. ἔκριθην. 1 fut. p.
κρύπτω, κρύψω hide	κέκρυμμαι	ἔκρυβον ἔκρύζην	1 aor. a.

Present. Future. Perfect. 2nd Aorist.

<i>χτείνω,</i>	<i>χτενῶ</i>		1 aor. a. ἔκτεινα; p. ἔκτάνθη.
<i>χτένυν,</i>			
<i>χτένυνμει,</i>			
<i>kill</i>			
<i>χτίζω, make</i>		<i>ἔκτισμαι</i>	1 aor. a. ἔκτισα; p. ἔκτισθη.
<i>χνέω, χύω,</i>			1 aor. a. ἔχύησα.
<i>bring forth</i>			
<i>χυλίω,</i>	<i>χυλίσω</i>	<i>χεκύλισμαι</i>	1 aor. a.
<i>χυλίνδω, roll</i>			
184.			
<i>λαγχάνω,</i>		<i>ἔλαχον</i>	
<i>get by lot</i>			
<i>λακῆσαι</i> : see <i>λάσκω.</i>			
<i>λαμβάνω,</i>	<i>λήμψομαι</i>	<i>εἴληφα</i>	1 aor. p. ἐλήμφθη.
<i>take</i>		<i>ἔλαβον</i>	1 fut. p. T.R. reads the classical <i>ληψ., ἐληφ.</i>
<i>λαυθάνω,</i>			
<i>escape</i>	<i>λέλησμαι</i>	<i>ἔλαθον</i>	
<i>notice</i>			
<i>λάσκω, burst</i>			1 aor. a. ἐλάκησα.
<i>λέγω, say</i>	<i>ἐρῶ</i>	<i>εἰρηκα</i>	See <i>εῖρω</i> and <i>εἰπον.</i>
<i>λέγω,</i>	<i>λέξω</i>	<i>λέλεγμαι</i>	1 aor. a.
<i>gather</i>			
<i>λείπω,</i>	<i>λείψω</i>	<i>λέλειμμαι</i>	1 aor. p. ἐλείφθη.
<i>λιμπάνω,</i>		<i>λέλιμμαι</i>	
<i>leave</i>			
<i>λουώ, wash</i>		<i>λέλουμαι</i>	1 aor. a. ἔλουσα.
		<i>λέλουσμαι</i>	
185.			
<i>μανθάνω,</i>		<i>μεμάθηκα</i>	
<i>learn</i>		<i>ἔμαθον</i>	

Present.	Future.	Perfect.	2nd Aorist.	
μαρτύρομαι,				1 aor. m. ἐμαρτυράμην.
testify				1 aor. p. ἐμεθύσθην.
μεθύω,				
μεθύ-				
σκομαι,				
become				
drunken				
μέλλω, μελλήσω				Imperf. ἐμελλον and Ἔμ.
intend				
μέλω, be a				1 aor. p. ἐμελήθην.
care				1 fut. p.
μένω, μενῶ		μεμένηκα		1 aor. a. ἐμεινα.
remain				
μιαίνω,		μεμίαρμας		1 aor. p. ἐμιάνθην.
pollute		(T.R. με-		
		μιασμαῖ)		
μίγνυμι,		μέμιγμας		1 aor. a. ἐμιξα.
mix				
μιμησκώ, μυῆσω		μέμηνημας		1 aor. a.; p. ἐμη-
remind				σθην. 1 fut. p.
μυηστεύω,		ἐμυῆστευμας		1 aor. p. ἐμυηστεύθην.
betroth		(T.R. μεμ.)		

186.

νέμω, dis-			1 aor. p. ἐνεμήθην.
distribute			
νυστάζω,			1 aor. a. ἐνύσταξα.
slumber			
ξηραίνω,		ἐξηραμμας	1 aor. a. ἐξηράνα; p.
dry up			ἐξηράνθην.
ξυράω,	ξυρόμας	ἐξύρημας	
ξυρέω,			
shave			

Present. *Future.* *Perfect.* *2nd Aorist.*

187.

οδυνάομαι, suffer: regular

2 sg. *όδυνασαι*: see
p. 93 n. 1.

oīðæ: see § 164.

oίχτείρω, οίχτειρήσω
pity

15
OIG MEMO

think

1 sg. *oīuas-*

οἶσω (fut.) : see *Θέρω*.

οἰχομας, ὥχημας

have gone

οχέλλω, run

aground (Really a compound of $\chi\acute{e}\lambda\lambda\omega$ with a lost preposition.)

188.

σλλυρει, σλέσω σλωλα ωλόμην

ஓந்துவா, ஓந்

destroy ərəd

envelopes.

όμενώ. .

swear

Índice.

profit See § 152.

áw. see *éíkayu* *íwáayu* *íyayu* (inf.

<i>ópičω, define ópič</i>	<i>ώρισμαί</i>	<i>τίδου</i> (III. Imperf. <i>ώραν</i> , but <i>ίδειν</i> , etc.: <i>προ-οράμενην</i> . 1 aor. see § 85) m. <i>ώψαμενην</i> ; p. <i>ώφθην</i> . 1 fut. p. 2 aor. <i>ΐδον</i> in Rev. 1 aor. a. <i>ώρισα</i> ; p. <i>ώρισθην</i> .
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Present. *Future.* *Perfect.* *2nd Aorist.*

<i>ἀρύσσω,</i> dig		<i>ἀρύγην</i>	1 aor. a. ἀρυξα; p. ἀρύχθην.
<i>ἀφείλω,</i> once		[<i>ἀφελον:</i> see § 295]	1 aor. a. ἀφειλα.

189.

<i>ταΐζω,</i> play	<i>ταΐζω</i>		1 aor. p. ἐταΐχθην. 1 fut. p.
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<i>πάσχω,</i> suffer		<i>πέπονθα</i>	<i>ἐπάθον</i>
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<i>ταίνω,</i> stop	<i>ταίνομαι</i>	<i>πέπαυμαι</i>	1 aor. a. and m. 2 fut. p. <i>ταίγομαι</i> .
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<i>πείθω,</i> per- suade	<i>πείσω</i>	<i>πέποιθα</i>	1 aor. p. ἐπείσθην.
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<i>πεινάω,</i> hunger	<i>πεινάω</i>	<i>πέπεισμαι</i>	
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<i>πήγανμι,</i> fix			1 aor. a. ἐπηξα.
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190.

<i>πίμπλημι,</i> fill		<i>πέπλησμαι</i>	1 aor. a. <i>ἐπλησσα</i> ; p. <i>ἐπλήσθην</i> . With <i>ἐν</i> makes <i>ἱμπι-</i> <i>πλάω</i> .
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<i>πίμπρημι,</i> burn			1 aor. a. <i>ἐπρησσα</i> .
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<i>πίνω,</i> drink	<i>πίομαι</i>	<i>πέπακα</i>	1 aor. p. <i>ἐπόθην</i> .
	(see p. 77, n. 2)		(inf. often <i>πεῖν</i>)

<i>πιπράσκω,</i> sell		<i>πέπρακα</i>	1 aor. p. <i>ἐπράθην</i> .
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<i>πίπτω,</i> fall	<i>πεσοῦμαι</i>	<i>πέπτακα</i>	<i>ἐπεσον</i> (see § 85)
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<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>
$\pi\lambda\acute{\alpha}\sigma\omega,$ form			1 aor. a. $\dot{\epsilon}\pi\lambda\alpha\sigma\alpha$; p. $\dot{\epsilon}\pi\lambda\acute{\alpha}\sigma\theta\eta\eta.$
$\pi\lambda\alpha\tau\acute{\nu}\omega,$ broaden	$\pi\epsilon\pi\lambda\acute{\alpha}\tau\upsilon\mu-$	$\mu\alpha\iota$	1 aor. p. $\dot{\epsilon}\pi\lambda\alpha\tau\acute{\nu}\theta\eta\eta.$
$\pi\lambda\acute{\epsilon}\omega,$ sail			1 aor. a. $\dot{\epsilon}\pi\lambda\epsilon\nu\sigma\alpha.$ Does not contract $\epsilon\sigma\Omega\Gamma\epsilon\omega.$
$\pi\lambda\acute{\epsilon}\omega,$ weave		$\dot{\epsilon}\pi\lambda\acute{\epsilon}\kappa\eta\eta$	1 aor. a. $\dot{\epsilon}\pi\lambda\acute{\epsilon}\xi\alpha.$
$\pi\lambda\acute{\eta}\sigma\omega,$ strike		$\dot{\epsilon}\pi\lambda\acute{\eta}\gamma\eta\eta$ ($\dot{\epsilon}\xi\text{-}\pi\lambda\acute{\alpha}\gamma\eta\eta$)	1 aor. a. $\dot{\epsilon}\pi\lambda\eta\xi\alpha.$
191.			
$\pi\nu\acute{\epsilon}\omega,$ blow			1 aor. a. $\dot{\epsilon}\pi\nu\epsilon\nu\sigma\alpha.$ Does not contract $\epsilon\sigma,\epsilon\omega,\epsilon\eta.$
$\pi\nu\acute{\epsilon}\omega, \pi\nu\acute{\zeta}\omega,$ choke		$\dot{\epsilon}\pi\nu\acute{\epsilon}\gamma\eta\eta$	1 aor. a. $\dot{\epsilon}\pi\nu\acute{\epsilon}\xi\alpha.$
$\pi\nu\acute{\epsilon}\omega, \pi\nu\acute{\zeta}\omega,$ saw			1 aor. p. $\dot{\epsilon}\pi\nu\acute{\epsilon}\theta\eta\eta.$
$\pi\rho\phi\eta\tau\acute{\epsilon}\nu\omega,$ regular prophesy :			T.R. augments $\pi\rho\epsilon\phi,$ as if a compound.
$\pi\nu\theta\acute{\alpha}\nu\omega\omega,$ inquire		$\dot{\epsilon}\pi\nu\theta\acute{\alpha}\mu\eta\eta$	
192.			
$\rho\acute{\alpha}\nu\omega,$ sprinkle		$\dot{\rho}\acute{\epsilon}\rho\alpha\mu\mu\omega$	
$\rho\acute{\alpha}\nu\tau\acute{\zeta}\omega,$ sprinkle		$\dot{\rho}\acute{\epsilon}\rho\acute{\alpha}\nu\tau\acute{\iota}\omega$ (some read $\dot{\epsilon}\rho\acute{\rho},$ others $\dot{\rho}\acute{\epsilon}\rho.)$	1 aor. a. $\dot{\epsilon}\rho\acute{\rho}\acute{\alpha}\nu\tau\acute{\iota}\sigma\alpha$ or $\dot{\epsilon}\rho\acute{\alpha}\nu\tau\acute{\iota}\sigma\alpha.$
$\rho\acute{\epsilon}\omega,$ flow	$\rho\acute{\epsilon}\nu\sigma\omega$		
$\rho\eta\theta\acute{\epsilon}\iota\sigma,$ etc. : see $\epsilon\tilde{\rho}\omega.$		$\dot{\epsilon}\rho\acute{\rho}\acute{\nu}\eta\eta$ ($\dot{\epsilon}\rho\acute{\nu}\eta\eta$)	

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>	
ρήσσω,	ρήξω			1 aor. a. ἔρηξα (ἔρρ.).
ρήγνυμι,				
break				
ῥίπτω,		ἔρριμμαι		1 aor. a. ἔριψα (ἔρρ.).
ῥιπτέω,		(ἔρι., some		Some distinguish
cast		ῥέρι.)		between ῥίπτω
				and ῥιπτέω.
ῥύομαι, de-	ῥύσομαι			1 aor. m. ἔρυσάμην
liver				(ἔρρ.). ; p. ἔρυσθην
				(ἔρρ.).
ῥάννυμι		ἔρρωμαι		Only in imper.
				ἔρρωσο farewell.
193.				
σβέννυμι, σβέσω				1 aor. a.; p. ἐσβέ-
σβεννύω,				σθην. 1 fut. p.
quench				
σείω, shake σείσω				1 aor. a.; p. ἐσείσθην.
σήπω, rot		σέσηπα		
σκύλλω,		ἔσκυλμαι		
annoy				
σπάω, draw σπάσω		ἔσπασμαι		1 aor. a. and m.;
				p. ἐσπάσθην.
σπείρω, sow		ἔσπαρμαι	ἔσπάρην	1 aor. a. ἐσπείρα.
194.				
στέλλω, send στελῶ		ἔσταλκα	ἔστάλην	1 aor. a. ἐστελλα.
		ἔσταλμαι		
στήκω, stand				Only pres. and im-
				perf.: see Ιστημι.
στηρίζω, στηρίζω		ἔστηριγμαι		1 aor. a. ἐστήριξα
confirm				and -σσα; p. ἐστη-
				ρίχθην.
στρέφω, στρέψω		ἔστραμμαι	ἔστραφην	1 aor. a. 2 fut. p.
turn		(ἔστρεμμαι)		

Present.	Future.	Perfect.	2nd Aorist.	
στρώννυμει, στρωννύω, <i>spread</i>		ἔστρωμαι		1 aor. a. ἔστρωσα; p. ἔστρωθη.
σφάζω, σφάξω <i>kill</i>		ἔσφαγμαι	ἔσφάγην	1 aor. a.
σώζω, save σώσω		σέσωκα		1 aor. a. ἔσωσα; p. ἔσώθη. 1 fut. p.
195.		σέσωμαι		
τάσσω, τάξω <i>arrange</i>		τέταχα	ἔτάγην	1 aor. a.; p. ἔτάχθη. 2 fut. p.
τείνω, τενῶ <i>stretch</i>		τέτελεκα		1 aor. a. ἔτεινα.
τελέω, τελέσω <i>accomplish</i>		τέτέλεσμαι		1 aor. a.; p. ἔτελέσθη. 1 fut. p.
τέλλω, make τελοῦμαι <i>to rise</i>		τέταλκα		1 aor. a. ἔτειλα.
τέμνω, cut		τέτμημαι	ἔτεμον	1 aor. p. ἔτμηθην. 2 fut. p. ταχήσομαι.
τήκω, melt				
τίθημι, θήσω τίθέω, <i>place</i>		τέθεικα	ἔθεμεν (pl.)	See §§ 128–158. 1
		τέθειμαι	ἔθέμην	aor. a. ἔθηκα; p. ἔτέθην (=ἔθε-θην). 1 fut. p.
τίκτω, bring τέξομαι <i>forth</i>			ἔτεκον	1 aor. p. ἔτέχθην.
τίσω, pay τίσω				
196.				
τρέπω, turn		τέτραμμαι	ἔτράπην	1 aor. a. ἔτρεψα. 2 fut. p.
τρέφω, <i>nourish</i>		τέθραμμαι	ἔτράφην	1 aor. a. ἔθρεψα. Root θρεφ, § 7, d.
τρέχω, run			ἔδραμον	
τρίβω, rub τρίψω		τέτρημμαι		1 aor. a. 2 fut. p. τρίβήσομαι.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>
τυγχάνω, happen		τέτυχα (τέτευχα)	ἔτυχον
τύπτω, strike	πατάξω (from πατάσσω)		ἐπλήγην (from πλήσσω)
197.			
Φαγεῖν, etc.: see ἐσθίω.			
Φαίνω, shine	Φανοῦμαι		ἐφάνην
Φαύσκω, shine	Φαύσω		1 aor. a. ἐφάνα. 2 fut. p.
Φέρω, bear	οἴσω	ἐνήνοχα	1 aor. a. ἤνεγκα; p. (Inf. ἤνεγκεῖν)
Φεύγω, flee	Φεύξομαι		ἐφυγον
Φημί, say			Imperf. ἐφην: see § 134.
198.			
Φθάνω, anticipate		ἐφθάκα	1 aor. a. ἐφθασα.
Φθείρω, destroy	Φθερῶ	ἐφθαρμαί	1 aor. a. ἐφθειρα. 2 fut. p.
Φορέω, wear	Φορίω		1 aor. a.
Φράσσω, shut		ἐφράγην	1 aor. a. ἐφραξα. 2 fut. p.
Φύω, produce		ἐφύην	
Φωτίζω, <i>illuminate</i>	Φωτίσω	πεφώτισμαί	1 aor. a. ἐφώτισα; p. ἐφωτίσθην.
Φώσκω: see Φαύσκω.			
199.			
χαίρω, rejoice		ἐχάρην	2 fut. p.

<i>Present.</i>	<i>Future.</i>	<i>Perfect.</i>	<i>2nd Aorist.</i>
$\chi\alpha\lambda\acute{a}\omega$, let	$\chi\alpha\lambda\acute{a}\sigma\omega$	-	1 aor. a.; p. $\dot{\epsilon}\chi\alpha-$ $\lambda\acute{a}\sigma\theta\eta\tau$.
<i>down</i>			
$\chi\acute{e}\omega$, $\chi\acute{n}\nu\nu\omega$, $\chi\acute{e}\tilde{\omega}$	$\chi\acute{e}\chi\nu\mu\omega\iota$? $\ddot{\epsilon}\chi\acute{e}\sigma\omega$ (un- contracted)	1 aor. a. $\ddot{\epsilon}\chi\acute{e}\omega$ (un- contracted); p. $\dot{\epsilon}\chi\acute{e}\theta\eta\tau$. 1 fut. p.
$\chi\acute{n}\nu\omega$, <i>pour</i>			
$\chi\rho\acute{a}\omega\mu\omega\iota$, <i>use</i>	$\chi\acute{e}\chi\rho\eta\mu\omega\iota$	-	1 aor. m. $\dot{\epsilon}\chi\rho\eta\sigma\acute{a}\mu\eta\tau$. Contracts to η where $\tau\mu\acute{a}\omega$ has \bar{a} : cf. $\zeta\acute{a}\omega$.
$\chi\rho\acute{a}\omega$: see $\chi\acute{e}\chi\rho\eta\mu\omega\iota$.			
$\chi\rho\acute{i}\omega$,	$\chi\rho\acute{i}\sigma\omega$	-	1 aor. a. Verbal
<i>anoint</i>			$\chi\rho\acute{i}\sigma\tau\acute{o}\varsigma$: see § 255.
$\chi\rho\acute{o}\acute{\iota}\zeta\omega$,	$\chi\rho\acute{o}\acute{\iota}\tilde{\omega}$	-	
<i>tarry</i>			
200.			
$\psi\acute{a}\ll\omega$,	$\psi\acute{a}\lambda\tilde{\omega}$	-	
<i>sing praise</i>			
$\psi\acute{u}\chi\omega$, <i>cool</i>	-	-	1 aor. a. $\dot{\epsilon}\psi\acute{u}\chi\omega$. 2 fut. p. $\psi\acute{u}\gamma\acute{h}\sigma\omega\mu\omega\iota$.
$\acute{a}\theta\acute{e}\omega$,	-	-	1 aor. a. $\acute{a}\sigma\omega$ (and $\acute{e}\omega\sigma\omega$). 1 aor. m.
<i>thrust</i>			

CHAPTER IV

REMAINING PARTS OF SPEECH

201. It is unnecessary to give any details here as to the parts of speech which do not vary in form, and can therefore be found at once in the Lexicon. But it will be useful to collect here the forms taken by *prepositions* when placed in close contact with other words.

(a) Before nouns, adjectives, and pronouns beginning with a vowel, the following changes may take place. *'Ανά, διά, παρά* lose their final vowel. So do *ἀντί, ἐπί, κατά, μετά, ὑπό*, which change *τ* to *θ*, *π* to *φ*, before *h*. *'Εκ* always becomes *ἐξ*. Thus *ἐπ'* *αὐτόν*, *ἐφ'* *έαυτοῦ*, *ἐξ αὐτοῦ*.

(b) In composition with verbs, etc., the same changes take place almost always when the word attached begins with a vowel. So often with *ἀμφί*. Thus *ἀφίημι* = *ἀπο-ἴημι*, *διάγω* = *δια-ἄγω*, *ἐξέλκω* = *ἐκ-έλκω*. *ἐν* and *σύν* may change their *ν* to *γ* before gutturals, to *λ* before *λ*, to *μ* before labials, and *σύν* may become *συ-* before *σ* or *ζ*. Thus *ἐμβάλλω*, but *ἐνέβαλλον*.

S Y N T A X

CHAPTER I

PRONOUNS

202. In these chapters of Syntax an effort will be made to present the minimum necessary for purposes of translation. The ordinary terms of English grammar will be taken for granted, and so far as possible the Greek will be brought into line with English construction, and thus left to explain itself.

The Definite Article

As in English, the definite article (*ὁ*, *ἡ*, *τό*, p. 31) was once a demonstrative pronoun. So *τοῦ* in Acts 17²⁸. It retains this force in conjunction with the particles *μέν* and *δέ*. Acts 14⁴ *καὶ οἱ μὲν ἤσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις*, and these were with the Jews and these with the apostles: we translate by *some* . . .

others. Mark 5³⁴ ὁ δὲ εἶπεν αὐτῷ, *but he said to her.* Otherwise the article answers to our *the*; and in all cases which do not come under the rules following, the student must be careful to translate it by *the*, omitting *the* in English as far as possible where the Greek does not show it.

203. The neuter *τό* can turn any word or collection of words into a noun for the occasion. Thus Mark 9²³ τὸ *Eἰ δύνη*, *The* (thought of saying) “*If thou canst!*” Eph. 4⁹ τὸ δὲ Ἀνέβη *τι ἐστιν*; *but the* “*he ascended,*” *what is it?* We shall see later that it can be used freely with an infinitive clause: Matt. 15²⁰ τὸ δὲ ἀνίπτοις *χερσὶν φαγεῖν οὐ κοινοῖ*, *but the eating with unwashed hands defiles not.* See §§ 247–250.

The article can similarly turn an adjective, or even an adverb, into a noun. Thus Matt. 6¹³ ἀπὸ *τοῦ πονηροῦ*, *from the evil (one).* Rom. 13¹⁰ *τῷ πλησίον*, *to the neighbour.* (*πλησίον* is an adverb = *near.*) So Luke 22¹⁸ etc.

Very frequently it allows an apparent ellipse of *son*, *daughter*, or *wife* after it. Thus John 19²⁵ *Μαρία ἡ τοῦ Κλωπᾶ* (Clopas's Mary, i.e.) *Mary the (wife) of Clopas.*

204. Other renderings than *the* may be given

to the article in certain circumstances :—(a) The article is very often used in Greek where we commonly use a possessive. Thus Matt. 3⁸ *καρπὸν ἀξιον τῆς μετανοίας*, *fruit worthy of the repentance* (that you profess), i.e. *your* repentance. (b) The article turns a participle into a noun (or adjective). We may generally render by a relative clause. Matt. 4¹⁴ *τὸ ρηθέν*, *the spoken thing*, i.e. *that which was spoken*. (c) With abstract nouns Greek idiom very commonly has the article, which we omit. Thus Matt. 7²³ *τὴν ἀνομίαν*, *lawlessness*. (d) With proper names, and a few words treated as such, the article may be used or omitted without a very clear difference in meaning, while English usage is unvarying. Thus *Παῦλος* or *ὁ Παῦλος*, *Paul*; *Κύριος*, *the Lord*; *ἥλιος*, *the sun*.

205. Lastly, the *position* of the article requires attention. In studying this we must note that there are sundry particles—as *μέν on the one hand*, *δέ on the other, but*; *γάρ, for*—which cannot stand at the beginning of a clause, so that their appearing after the article does not affect what is said here. Apart from these, all words coming between the article and its noun

are *epithets*. Thus in Matt. 7¹³ διὰ τῆς στενῆς πύλης, *through the narrow gate*. But in ver. 14 we have ὅτι στενὴ ἡ πύλη, *because the gate is narrow*; and in ver. 27 ἥν ἡ πτῶσις αὐτῆς μεγάλη, *its fall was great*. We see, therefore, that when article and noun come together, other words in agreement placed outside this group are *predicates*, when themselves without the article. If they have the article they are epithets, as John 10¹¹ ὁ ποιμὴν ὁ καλός (*the shepherd, the good one*), *the good shepherd*. One or two additional examples of adjectives in the predicative position will be helpful. Acts 26²⁴ μεγάλῃ τῇ φωνῇ φησίν, *he saith with his voice raised* (lit. *great*); τῇ μεγάλῃ φωνῇ = *with his loud voice*. 2 Tim. 2¹¹ πιστὸς ὁ λόγος, *faithful is the saying*. In ver. 19 of the same chapter the A.V. translates ὁ στερεὸς θεμέλιος ἔστηκεν, “*the foundation standeth sure*,” which would be in Greek ὁ θεμέλιος στερεὸς ἔστηκεν: read with R.V. “*the firm foundation standeth*.” An exceptional phrase is John 12⁹ ὁ ὄχλος πολύς, *the great-crowd*, where the noun and adjective become almost one word, and thus overrule the canon as to the predicate order.

When *nouns* are used as predicates they are usually without the article: John 1¹ θεὸς ἦν ὁ λόγος, *the Word was God.* But in the case of nouns the predicate can have the article when an *identity* is stated. 1 John 3⁴ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία, *sin is lawlessness*—they are convertible terms.

206. Very frequently we find adverbs or prepositional and other phrases taking the place of an adjective. See for examples Matt. 6⁹, 7³, John 5⁴⁴, 2 Pet. 1⁹. Jas. 1¹ ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ, *to the tribes which are in the Dispersion.* Rarely the article is dropped in such sentences: Matt. 26²⁸ τὸ αἷμά μου τῆς διαθήκης, *my blood of the covenant.*

Note the following miscellaneous types: Matt. 27⁴⁵ πᾶσαν τὴν γῆν, *all the land*; contrast Eph. 3¹⁵ πᾶσα πατριά, *every fatherhood.* Matt. 5²² πᾶς ὁ ὀργιζόμενος, *everyone who is angry*; πᾶς ὀργιζόμενος = *everyone when (or if) he is angry.*

207. Other Pronouns

Aὐτός (§ 50) may be placed in agreement with personal pronouns, demonstratives, or nouns to mean *self, himself, self-same, etc.* Thus ὑμεῖς

αὐτοί, you yourselves; αὐτὸ τοῦτο, this very thing. Note carefully the important distinction between the types *αὐτὸς ὁ ἄνδρας = the man himself*, and *ὁ αὐτὸς ἄνδρας = the same man*.

208. The pronouns in §§ 51–55 have no special uses that need detain us. *Relyables*, however, have some peculiarities. The difference between *ὅς* and *ὅστις* is important but subtle: note the following renderings of the latter. Col. 3⁵ *πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρα,* covetousness, that which is idolatry, i.e. for it is idolatry. John 8⁵³ *Αβραάμ, ὅστις ἀπέθανε,* Abraham, one who died. Heb. 10³⁵ *ἥτις ἔχει,* since it has. The student will appreciate this better at a later stage. Besides the relative use of *ὅς*, we find a demonstrative force in the combination *ὅς μέν . . . ὅς δέ . . . = ὁ μέν . . . ὁ δέ . . .* (§ 202).

209. What is known as the *Attraction* of the relative must be briefly explained. In a great many places we find the relative in the genitive or dative case, where we expect the accusative. Thus Acts 3²¹ *πάντων ὃν ἐλάλησε* (for *αὐτόν*), of all things which he spake. Luke 2²⁰ *ἐπὶ πᾶσιν οἷς ἤκουσαν* (for *αὐτόν*), for all things which they heard.

The relative here has been *attracted* into the case of its antecedent. In a few instances the relative would have stood in other cases than the accusative; thus Acts 1²² ἕως τῆς ἡμέρας ἣς ἀνελήμφθη (for *ἡ*), *until the day on which he was taken up.*

210. The antecedent is very often fused with the relative, and the sentence requires careful analysing to see in what cases they would stand, especially when attraction has taken place. Thus Matt. 24³⁸ ἅχρι ἣς ἡμέρας εἰσῆλθεν (= ἅχρι τῆς ἡμέρας *ἥ . . .*), *until what day he entered*, i.e. the day on which. Acts 1²⁴ ἀνάδειξον δν ἐξελέξω, *show him whom thou didst choose.* Acts 8²⁴ μηδὲν ὃν εἰρήκατε (= ἐκείνων *ᾶ*), *none of those things which ye have said:* we could say, *none of what you have said.* Acts 21¹⁶ ἄγοντες παρ' φ ξενισθῶμεν *Mnáσωνι* (for *Mnáσωνα παρ' φ*), *bringing Mnason with whom we were to lodge:* for *ξενισθ.* see §§ 245 and 279. Rom. 10¹⁴ πῶς πιστεύσωσιν οὐ οὐκ ἤκουσαν (prob. = ἐκείνω *οὐ*), *how shall they believe him whom they never heard?* The context has to decide many doubtful cases.

211. A further difficulty meets us in such passages as Matt. 21⁴² λίθον δν ἀπεδοκίμασαν

οὗτος ἐγενήθη, the stone which they rejected, this became. Here we might have had simply *λίθος ὅν*, or (following the examples of § 210) *δν λίθον*. A mixture of these has produced *λίθον ὅν*: the antecedent is attracted into the case of the relative, instead of *vice versa*.

A superfluous personal pronoun meets us in some relative sentences. Thus Mark 7²⁵ *γυνή, ἦς τὸ θυγάτριον αὐτῆς, a woman whose little daughter* (lit. *whose her little daughter*).

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CHAPTER II

NOUNS

212. *Number.*¹ The only point in which Greek differs from English is in its rule that a nominative plural, if *neuter*, is followed by a singular verb. Thus Matt. 10² τὰ ὄνόματά ἔστιν ταῦτα, *the names are these.* The reason is that such neuters are really *collective*, the individuals being viewed in the mass. But where emphasis is laid on the individuality of the persons or things described by the neuter plural, the rule does not apply. Matt. 10²¹ ἐπαναστήσονται τέκνα, *children shall rise up.*

As in English, singular collective nouns often take a plural verb “*ad sensum*,” i.e. to suit the sense. The principle of choice is just the same

¹ Of course the remarks on Number, Gender, and Case are not confined to Nouns.

as with the neuter plurals. Matt. 21⁸ ὁ ὄχλος ἔστρωσαν τὰ ῥιμάτια, *the multitude spread their garments.* Plural pronouns can be used in referring to such words: thus Acts 15³⁶ πόλιν πᾶσαν ἐν αἷς, . . . *every city in which* (plur.).

213. *Gender.* In English, alone among ancient or modern languages of importance, gender means merely the distinction between male, female, and things without sex. In Greek, as in Latin and Hebrew, French and German, there is no *necessary* connexion between sex and gender, and to a large extent genders appear to be mere freaks of language. The student will find the genders of nouns partially described in the Accidence, and he will notice that the Lexicon always supplies them (see § 22). Practically, therefore, he need not at first concern himself with gender except in seeing that *concord* is observed, *i.e.* that he does not try to force words of different gender into agreement. There are, however, exceptions to the rule of concord. Thus in Matt. 28¹⁹ αὐτούς (masc.) refers to ἔθνη (neut.), *nations.* In Mark 9²⁶ πνεῦμα, *spirit* (neut.), is taken up by κράξας, *having cried*, in the masculine; in Acts 5¹⁶ πλῆθος, *multitude*

(neut. sing.), is followed by the masc. plur. *φέροντες*, *bearing*. These are *ad sensum* constructions, correcting neuters which apply to *persons*.

The masculine is used in speaking of persons *generally*, even when women are meant: as in Acts 9³⁷ (*λούσαντες*).

214. Case. This large subject can only be sketched here, neglecting uses in which Greek and English obviously agree. Speaking generally, the Nominative, Accusative, and Genitive cases answer respectively to our Nominative, Objective, and Possessive; but the Greek Genitive is also an Ablative, or *from* case. The Dative is a combination of Dative, Locative, and Instrumental, *i.e.* is both a *to* or *for*, an *at* or *in*, and a *with* case. The Vocative is our Nominative of address.

215. *Nominative*

We frequently find nominatives left “hanging”—*nominativus pendens*—at the beginning of a sentence in which the construction changes: see § 298. Thus Rev. 2³⁸ ὁ νικῶν . . . δώσω αὐτῷ, *he that overcometh . . . I will give him*. So Matt. 12³⁹, Acts 7⁴⁰, Luke 21⁶ etc.: such sentences will rarely cause difficulty, especially as we can

generally translate literally. A rather different case is Matt. 15³² ἥδη ἡμέραι τρεῖς, προσμένουσίν μοι, *they abide with me—(it is) already three days*: the expression of time is a parenthesis.

The nominative (generally recognised as such by the article) is very often used in address, where the intention is to describe and not merely address. So Luke 12³², Mark 14³⁶ etc.

Verbs of *being, becoming, being made, being called*, etc., take a nominative after them, as in English.

216. *Vocative*

This case is used for simple address, sometimes also for descriptive address (like the nominative), in which sense the interjection ὦ usually precedes. In John 17²⁵ (*πατὴρ δίκαιε, righteous Father*) we find a vocative adjective with a nominative noun.

217. *Accusative*

This case and the two following are capable of being “governed” by a verb or a preposition. In the dictionaries the case governed is described shortly by giving the proper case of the indefinite

pronoun *τις*: thus ἀκούειν (*τινός*) means that ἀκούειν, *to hear*, may be found with a genitive, and σύν (*τινι*) that σύν, *with*, takes its noun in the dative. For convenience we shall take all the prepositional case-usages separately (Chap. IV.).

218. Putting these aside, we may describe the accusative as the case of the *object* to the verb. The object may be of two kinds, shown in the typical sentences, *I strike a man*, and *I strike a blow*. The former (*man*) we call the "external object," the latter (*blow*) "internal object," because it is intimately connected with the meaning of the verb itself. Between the two there are many gradations, and we shall not attempt to classify in the examples we give. It need only be observed here that the "internal accusative," being of a more or less adverbial character to begin with, develops a fair number of definitely adverbial uses, specimens of which are given below.

219. Greek usage is much like English as regards the direct object of a transitive verb, though, of course, many verbs which we treat as transitives are intransitive in Greek, and *vice*

verses; many again take two or three different constructions with some variety of meaning. For these points the Lexicon must be consulted.¹ A large number of verbs take *two* accusatives in Greek, just as some do in English. Thus *teach*, *ask*, *clothe in*, *preach to*, *give to drink*; *make*, *declare*, *name*, etc. So John 14²⁶ ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα, *he will teach you all, and remind you (of) all.* Luke 19⁴⁶ αὐτὸν ἐποιήσατε σπῆλαιον ληστῶν, *ye made it a den of robbers.* One of these accusatives remains when the construction is turned into the passive. Rev. 17⁴ περιβεβλημένη πορφυροῦν, *clothed in purple.* A special case is seen in John 11⁴⁴ δεδεμένος τοὺς πόδας, which we have to translate by a periphrasis, *with his feet bound.* We can say either "I bind the man," or "I bind his feet." Greek logically combined the two, and said, "*I bind the man (namely) his feet,*" which is here put in the passive. So 1 Tim. 6⁵ διεφθαρμένοι τὸν νοῦν, *corrupted (in) mind,* as we have to say. Among the less obvious cases of

¹ In this, unfortunately, Hickie is defective; but the construction of any verb could be found by examining the passages he refers to in which it occurs.

double accusative (or the corresponding passive construction) are Gal. 2⁷ *πεπίστευμαι τὸ εὐαγγέλιον*, *I have been entrusted (with) the gospel*; John 17²⁶ *ἡ ἀγάπη ἣν ἤγάπησάς με*, *the love (with) which thou lovedst me*; Luke 12⁴⁷ *δαρήσεται πολλὰς (πληγάς)*, *shall be beaten many (stripes)*; Eph. 2⁴, Mark 10³⁸ (end).

220. The adverbial uses start from the simple internal accusative, as in Matt. 2¹⁰ *ἐχάρησαν χαρὰν μεγάλην*, *they rejoiced a great joy*: it is not necessary to go into detail. We have numerous uses with pronouns and adjectives in the neuter. Luke 4³⁵ *μηδὲν βλάψαν αὐτόν*, *having hurt him nothing*. 1 Cor. 9²⁵ *πάντα ἐγκρατεύεται*, *is temperate (in) all things*. Rom. 6¹⁰, Philem.¹⁸ etc. Extension in time or space is given by the accusative. John 2¹² *ἔμειναν οὐ πολλὰς ήμέρας*, *they remained not many days*. Luke 22⁴¹ *ἀπεσπάσθη ὡσεὶ λίθου βολήν*, *he withdrew about a stone's throw*. Miscellaneous adverbial uses, with verbs or numerals, are: John 6¹⁰ *τὸν ἀριθμόν*, *(in) their number*. Matt. 23³⁷ *δν τρόπον*, *(in) which manner*. Rom. 12¹⁸ *τὸ εξ ὑμῶν*, *(as to) that (which comes) from you, i.e. as far as you can*.

221. *Genitive*

The majority of Greek genitives may be understood when translated by our *of*; but there are many verbs (some ordinary transitives in English) which govern the genitive in Greek, and there are very many genitives which belong to the ablative, the *from* case (compare Latin). Examples need hardly be given of the use of the genitive with nouns. In Greek, as in English, *ἡ ἀγάπη τοῦ χριστοῦ*, *the love of the Christ*, means either that Christ loves us (called *subjective* genitive because the genitive noun is subject when the phrase is made into a sentence), or that we love him (*objective*): the context must decide. The *partitive*¹ genitive may be seen in Matt. 28¹ *ὅψε σαββάτων*, *late in the Sabbath*: note also Acts 21¹⁶ *συνῆλθον τῶν μαθητῶν*, (*some*) *of the disciples came together*. Two other genitives may be mentioned. One is the construction with comparatives (and a few comparative verbs): *μείζων μου*, *greater than I*.

¹ This implies the taking of a *part* from a whole: thus “late in” implies that a “large part of” the day has passed.

(See § 228.) The other is the construction called genitive absolute. In this a noun or pronoun stands in the genitive with a participle in agreement, and there is no grammatical connexion with the rest of the sentence. The construction answers in meaning to our nominative absolute, but is much commoner, and is generally translated by a clause with *when* or some other conjunction. Thus Matt. 17²² συστρεφομένων αὐτῶν ἐν τῇ Γαλιλαίᾳ εἰπεν αὐτοῖς ὁ Ἰησοῦς (*they gathering*) while *they were gathering in Galilee, Jesus said to them.* Sometimes the pronoun is omitted, as in ver. 14 of that chapter: ἐλθόντων, *when they had come.* For the use of the genitive article *τοῦ* with an infinitive to express purpose, see § 250.

222. Verbs which govern the genitive are generally verbs of *perception* and *feeling*, of *separation*, or of *partaking*: nouns and adjectives of allied meaning often take the same construction. A few typical words may be given without classification. *ἀκούω*, *hear*, takes gen. of person, acc. of thing, Matt. 2⁹, Mark 4²⁴. *μιμησκομαι*, *remember*, Acts 11¹⁶. *ἐπιμέλομαι*, *care for*, Luke 10³⁴. *ἐπιλανθάνομαι*, *forget*,

Heb. 6¹⁰. *καταφρονέω*, *despise*, Matt. 6²⁴. *μεταλαμβάνω*, *partake of*, Acts 27³⁴. *τυγχάνω*, *obtain*, Luke 20³⁵. *λαγχάνω*, *obtain by lot*, Luke 1⁹ (*τοῦ θυμιᾶσαι*, *the burning incense*). *γεύομαι*, *taste of*, Heb. 6⁴, but with acc. in 6⁵ (=realise). *φείδομαι*, *spare*, Acts 20²⁹. *όρεγομαι*, *aim at*, Heb. 11¹⁶. *ἐπιθυμέω*, *desire*, Acts 20³³. *σπλαγχνίζομαι*, *pity*, Matt. 18²⁷. *ἀπτομαι*, *touch*, Matt. 8³. *ἀντέχομαι*, *hold on to*, Matt. 6²⁴. *κρατέω*, *take hold of*, Matt. 9²⁵. *πλήρης*, *full*, Mark 8¹⁹. *λείπομαι*, *ἀστερέω*, *lack*, Luke 22³⁵, Jas. 1⁵. *ἀπαλλοτριώ*, *estrangle from*; *ξένος*, *alien from*, Eph. 2¹². *καθαιρέω*, *depose from*, Acts 19²⁷.

223. The genitive of *price* is common: Acts 5⁸ *τοσούτου*, *for so much*. Other miscellaneous uses are those with *ἄξιος*, *worthy*; *ἔνοχος*, *liable to*; *κοινωνός*, *sharing*. Many compounds of *κατά*, *against*, and *πρό*, *before*, take the genitive; and so do some other words having the idea of *rule* or *hostility*. So Mark 10⁴², Rom. 6⁹, Matt. 2²², 12¹⁰.

There remains a genitive of *time*, in a few set phrases, as *νυκτός*, *by night*; *μέσης νυκτός*, *in the middle of the night*; *χειμῶνος*, *in winter*; *ὄρθρου βαθέως*, *about early* (lit. *deep*) *dawn*. A very few

genitives of place are found : *ποίας*, by what way ; *ἐκείνης*, by that way (understand ὁδοῦ, way, in each) ; *τοῦ λοιποῦ*, for what remains.

224. *Dative*

The *Dative proper*, as the *to* or *for* case, denotes the indirect object, or the person or thing interested in an action. We find it with a large variety of words like *give*, *say*, *please*, *resist*, *resemble*, *believe*, *serve*, *profit*, etc., where the examples are too numerous and obvious to need illustration. Then we have words implying nearness, especially compounds of *ἐν* and *ἐπί*, *upon* (of motion), and *πρός*, *towards*. A kind of possessive use appears with *εἰμί*, *be*; *γίνομαι*, *become*; *ὑπάρχω*, *be*. Luke 1¹⁴ ἔσται χαρά σοι, *there shall be joy for thee*, i.e. *thou shalt have joy*. Sometimes the verb is not expressed : Mark 1²⁴ τί ἡμῖν καὶ σοί ; *what (is there) to us and thee ? what have we and thou in common ?* A special case is the dative of agent : Luke 23¹⁵ οὐδέν εἶτιν πεπραγμένον αὐτῷ, *there is to him (=he has) nothing done*, i.e. *nothing has been done by him*. The dative of person interested may be seen in the following types. Rom. 6²⁰ ἐλεύθεροι τῇ

δικαιοσύνη, *free unto* (*i.e.* emancipated from) righteousness. Matt. 23³¹ *μαρτυρεῖτε ἑαυτοῖς*, *you witness for yourselves*. Rev. 2¹⁸ *ἔρχομαι σοι*, *I come against thee*.¹ So of person judging: Acts 7²⁰ *ἀστεῖος τῷ θεῷ*, *fair in God's eyes*. Jas. 2⁵, 2 Pet. 3¹⁴, 2 Cor. 12²⁰, 1 Cor. 1¹⁸.

225. *Locative* uses (*at* or *in*, sometimes *among*) have been largely superseded by preposition phrases. Compounds of *ἐν*, *in*, and *παρά*, *beside*, very often take this “dative of place.” In a less materially local sense we have Matt. 5⁸ *καθαροὶ τῇ καρδίᾳ*, *pure in the heart*; 1 Cor. 14²⁰ *ταῖς φρεσὶν*, *in your minds*, *τῇ κακίᾳ*, *in evil*; 2 Cor. 7¹¹ *ἀγνοὺς τῷ πράγματι*, *pure in the matter*. Point of time is expressed by the locative dative: Luke 2⁴¹ *τῇ ἑορτῇ*, *at the feast*; 8²⁹ *πολλοῖς χρόνοις*, *on many occasions*.

226. *Instrumental* uses are translated by *with*. Denoting accompaniment, we generally find the prepositions *σύν* and *μετά* invading its province, there being left only a few cases where verbs of uniting with, mingling, following, striving with, etc., govern a dative of this kind. Other types

¹ This dative is known as that of “disadvantage,” *dativus incommodi*.

to be referred to this head may be seen in the following examples: 1 Cor. 11⁵ ἀκατακαλύπτω τῇ κεφαλῇ, *with the head uncovered*. Acts 18²⁴ etc., ὀνόματι, *by name*. Matt. 6³⁰ πολλῷ μᾶλλον, *much more*. Matt. 15⁴ θανάτῳ τελευτάτῳ, *let him die with death*. (This is a very common idiom in the N.T. to translate the Hebrew construction described in § 296.) Luke 15¹⁷ λιμῷ ἀπόλλυμαι, *I am perishing with hunger*. Acts 22²⁵ τοῖς ἵμασιν, *with the thongs*; 1⁵ ὕδατι, *with water*. Matt. 20¹⁸ κατακρινοῦσιν θανάτῳ, *shall condemn with death*. Acts 8¹¹ ἵκανῷ χρόνῳ, *during a long time*. Jas. 2²⁵ ἐτέρᾳ ὁδῷ, *by another way*. χράομαι, *use*, always governs a dative, which belongs here: the verb originally meant *do oneself a service with*.

CHAPTER III

ADJECTIVES

227. Substantives and Adjectives do not very rigidly keep to themselves. A noun in apposition—as Acts 2²⁹ ἄνδρες ἀδελφοί, *brethren*, lit. *brethren men*—is much like an adjective; and adjectives, especially with the article, are being perpetually turned into nouns. In this last case we normally supply “man,” “woman,” or “thing,” according to the gender of the adjective; but in some phrases more precise words are supplied—thus ἡ ἐπιοῦσα (*ἡμέρα*), *the following day* (whence ἐπιούσιος in the Lord’s Prayer). The only other point needing mention is that very rarely a noun in the genitive replaces the adjective, as Luke 16⁸ τὸν οἰκόνομον τῆς ἀδικίας, *the steward of unrighteousness, the unrighteous steward.* The position of adjectives

for epithet and predicate was described in § 205.

228. The *Comparative* has several constructions.

(a) The commonest is the genitive: see § 221. This is found also with the superlative *πρῶτος* (John 1¹⁵), as well as with verbs like *ὑπερβάλλω*, *excel*; *διαφέρω*, *differ from*, *excel*, etc. Note the abbreviation in John 5³⁶ *witness greater than John*, i.e. than the witness of John.

(b) *ἢ*, *than*, followed by the same case as that in which the comparative adjective stands. Thus 1 Cor. 14⁵.

(c) After *πλείων*, *more*, and *ἐλάττων*, *less*, the *ἢ* is often omitted in (b) when a numeral follows. Matt. 26⁵³.

(d) *ἢ* with a sentence. Rom. 13¹¹, John 4¹.

(e) *ὑπέρ*, *above*, or *παρά*, *beyond*, with accus., Luke 16⁸.

(f) Sometimes the positive with *παρά* (Luke 18¹⁴), or *ἢ* (Luke 15⁷), stands for the comparative.

Often the standard of comparison is left to be supplied from the context; or we may translate the comparative by *very*, *rather*, *somewhat*. See Acts 17²², 2 Cor. 8¹⁷ etc.; or, in adverbs,

2 Cor. 7⁷, 2 Tim. 1¹⁸. In Matt. 18¹ *μείζων* = “of higher rank”: the question is, “What is the rule of precedence?” the comparative is not, therefore, equivalent to the superlative.

229. *Numerals.* (1) *Mία* is used for *πρώτη* in expressing the day of the week, except in one place. (2) Note the idiom in 2 Pet. 2⁵ ὅγδοον *Νῶε, Noah as the eighth*, i.e. *with seven others*. (3) Distributives are generally expressed by repeating the cardinal. Mark 6⁷ δύο δύο, *two by two*. (Cf. Mark 6³⁹ συμπόσια συμπόσια, *by companies*.) Sometimes ἀνά or κατά may be used, as Luke 10¹, ἀνὰ δύο, *two by two*. Occasionally this preposition behaves like a mere adverb, not governing a case: thus Mark 14¹⁹ εἰς κατὰ εἷς, *one by one*.

CHAPTER IV

PREPOSITIONS

230. Prepositions were originally adverbs, and are still so used when compounded with verbs, rarely also when apart. We can trace the adverbial meaning by analysing some examples where the preposition “governs a case” of noun or pronoun. The cases concerned originally expressed of themselves local relations, which adverbs could make more precise. Thus the accusative denoted *motion to*, the genitive (ablative) *motion from*, the dative (locative) *rest at*. *Eis τὴν γῆν* = *to-the-land inwards*, i.e. *into it*; *ἀπ' ἐκείνου* = *from-him away*; *ἐν τῇ γῇ* = *at-the-land within*, i.e. *in it*. This will help us to understand how prepositions can have such wholly different meanings with different cases. Thus *παρά* = *beside*: with the genitive, then, it

describes *motion from beside*, with dative *rest beside*.

231. The following are the prepositions used in the N.T., with the cases they accompany. For their meanings, see the Lexicon. Generally the *first* equivalent given to each in § 233 is the primary meaning of the preposition.

I. With *one* case only. A. Genitive: *ἀντί*, *ἀπό*, *ἐκ*, *πρό*. B. Dative: *ἐν*, *σύν*. C. Accusative: *ἀνά*, *εἰς*.

II. With *two* cases (Genitive and Accusative): *διά*, *κατά*, *μετά*, *περί*, *ὑπέρ*, *ὑπό*.

III. With *three* cases (Genitive, Dative, Accusative): *ἐπί*, *παρά*, *πρός* (in older Greek *ἀμφί*).

These eighteen prepositions are constantly being prefixed to verbs, as *εἰσβάλλω*, from *βάλλω*. No other adverbs can be thus used “in composition.” About a score of adverbs differ only in this disability from the prepositions just given: thus *χωρὶς*, *μέχρι*, *πλήν*, *ἐνεκα*, *χάριν*. All take gen. only, except *ἐγγύς* (gen. and dat.) and *ἄμα* (dat.). They are called “*improper* prepositions.”

232. The exact rendering of prepositions is

a matter of great importance, and sometimes of difficulty. A few examples may be given, where important corrections are made by the R.V., or some special remark is needed.

'Αντὶ=instead of, must be carefully distinguished from *ὑπὲρ=on behalf of*: see Gal. 2²⁰, Matt. 20²⁸.

Διά=through (gen.), is important in Matt. 2¹⁵, etc. (R.V.). Carefully distinguish *διά* with acc. = *because of*: Heb. 2¹⁰, 1 Cor. 11^{9. 12}.

Ἐκ=from, is often misunderstood in Phil. 3⁵ (i.e. *born of*). So is *μέχρι=as far as*, in 2⁸.

Ἐν=in, has profound significance in such phrases as the Pauline *ἐν Χριστῷ* (Phil. 4⁷ etc.), where A.V. mistranslates. Cf. John 17²¹. With *τῷ ὀνόματι* (John 16²⁴) it is much deeper than *ἐπὶ* (*on the basis of*): Mark 9^{38. 39}. Notice *ἐπὶ* (dat.) in 1 John 3³, *this hope set on Him* (R.V.).

Εἰς, into, often shares the significance of *ἐν*: cf. Rom. 6³, and the phrase *πιστεύειν εἰς, believe into*, i.e. come by faith into union with.

233. The following are the principal meanings of the prepositions when compounded with verbs. Noun and adjective compounds are excluded for simplicity's sake.

'Αμφί=around (*ἀμφιέννυμι*).

Ἀνά=up (*ἀναβαίνω*); *up again, back* (*ἀνακάμπτω*); *again* (*ἀνασταυρώ*). Cf. Latin and English words in *re-*.

Ἀντί=against (*ἀντιλέγω*), *opposite* (*ἀντιπερέρχομαι*), *in return* (*ἀντικαθίω*), *instead* (cf. the noun *ἀντίλυτρον*).

Ἀπό=away, off (*ἀπολύω*), *back* (*ἀπατέω*), *up-* (*ἀπελπίζω*),

often intensive ($\alpha\piοχτείνω$ =kill off, $\alpha\piέχω$ =have in full). Cf. words in *ab-*.

Διά=through ($\deltaιαβαίνω$). Also (=throughly) intensive ($\deltaιαφθείρω$). Very often answers to the prefix *dis-*, *di-* ($\deltaιαφέρω$, $\deltaιαδιδώμαι$).

Eἰς=into ($\epsilonισάγω$), to ($\epsilonισακούω$).

Ἐκ=out ($\epsilonκβάλλω$), from ($\epsilonκχρέμαμαι$). Also (=out and out) intensive ($\epsilonκπειράζω$).

Ἐν=in ($\epsilonγκρύπτω$), into ($\epsilonμβαίνω$), upon ($\epsilonμβλέπω$). Cf. words in *in-* (when not negative).

Ἐπί=upon ($\epsilonπιβαίνω$), towards, to ($\epsilonπακούω$), in addition ($\epsilonπισυνάγω$), and hence intensive ($\epsilonπιγινώσκω$); again ($\epsilonπαιτέω$), against ($\epsilonπανίστημι$), over ($\epsilonπισκέπτομαι$).

Κατά=against ($\chiαταχρίνω$), down ($\chiαταφέρω$). Hence (=down-right) intensive ($\chiαταφίλεω$).

Μετά=with ($\muετέχω$). Often denotes quest ($\muεταπέμπω$), or change ($\muετανόεω$).

Παρά=beside—to ($\piαραλαμβάνω$), from ($\piαραρρέω$), at ($\piάρειμι$); along ($\piαραλέγομαι$), amiss ($\piαρακούω$), past ($\piαρέρχομαι$), compared with ($\piαρομοιάζω$), underhandedly ($\piαρεσάγω$ =bring in by a side way).

Περί=around, about ($\piεριβάλλω$), over and above ($\piεριποιέω$), to excess ($\piεριεργάζομαι$).

Πρό=before ($\piροβαίνω$, $\piρογινώσκω$, forth ($\piροβάλλω$). Cf. words with prefix *fore-*.

Πρός=towards ($\piροσέρχομαι$), to ($\piροσάγω$), against ($\piροσκόπτω$), besides ($\piροσδαπανάω$).

Σύν=with ($\sigmaυγχαίρω$), together ($\sigmaυνωδίνω$, $\sigmaυγκύπτω$), altogether ($\sigmaυντελέω$).

Τπέρ=over ($\acute{u}\piεραίρω$), beyond ($\acute{u}\piερβάλλω$), abundantly ($\acute{u}\piερνικάω$). Cf. words in *over-* and *super-*.

Τπό=under ($\acute{u}\piοδέω$). Denotes subjection ($\acute{u}\piοτάσσω$, compliance ($\acute{u}\piακούω$), secrecy ($\acute{u}\piοβάλλω$), or diminution ($\acute{u}\piοπνέω$). Cf. words in *sub-*.

CHAPTER V

THE VERB—VOICE, MOOD, AND TENSE

234. *Voice.* The Active and Passive Voices generally coincide with our own. The Middle Voice has disappeared from nearly all the languages of our family, and it is very hard to give any general description of its force. We may get a rough approximation thus. In Luke 12¹ *προσέχετε ἑαυτοῖς*, *take heed for yourselves* (dat. of “person interested,” § 224), differs little from ver. 15 *φυλάσσεσθε*, *be on your guard*, being, however, somewhat more emphatic. The original uses of the Middle probably lay not very far away from this idea. The various shades of meaning may be shown in the following examples:—(1) *προσκαλοῦμαι*, *I call to myself*; *ἀπωθοῦμαι*, *I thrust away from myself*; *νίπτομαι* (*τὰς χεῖρας*), *I wash my (hands)*; *ἀπογράφομαι*,

I have myself enrolled; ἐβούλεύσαντο, *they took counsel among themselves*; βαπτίζομαι, *I submit myself to baptism*. (2) Where a distinct meaning arises: καταλαμβάνομαι, *I (seize in my mind) comprehend*; αἴρομαι, *I (take for myself) choose*; πείθομαι, *I (persuade myself) obey*; ἀπόδιδομαι, *I (give away for myself) sell*. Sometimes the force of the Middle lies beyond the reach of our analysis. And as the Middle and Passive coincide except in their Aorist and Future forms, it often becomes a matter for exegesis to decide under which head an example is to fall.

Rarely the Middle is directly reflexive, as ἀπάγχομαι, *I hang myself*.

235. *Deponents* are Middle verbs without active forms, but with practically Active meaning. Their Passive tenses are sometimes without Passive force.

236. The use of the *Tenses* is a most important subject for the exegesis of the N.T. The student cannot learn too soon that the tenses are used with absolute accuracy by the N.T. writers, and he will soon realise how much is lost in meaning by inexactness.

The following are the chief points to be observed on the several tenses of the Indicative. Their normal meanings were given in § 63.

237. The Present and Imperfect are *continuous* tenses. This means that they contemplate action as *in progress*, noting the time taken in accomplishment. See § 242.

Present

The Present, as in English, often denotes future or past time. Future time—cf. our “he *is coming* to-morrow”—may be seen in Matt. 26², John 14³ etc.; the event is pictured as inevitable, or as already on its way. The “historic” present, as in Matt. 26⁴⁰, John 1²⁹, is a pictorial tense, denoting the act as vividly before our eyes. The only case where we are obliged to translate the Present by any other tense in English is when it comes with words like *πάλαι*, *long*; *ἀπ’ ἀρχῆς*, *from the beginning*, where our idiom requires the Perfect; thus John 15²⁷ *ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἔστε*, *ye have been with me from the beginning*. Since, however, English is less disposed than Greek to give in dependent clauses the speaker’s exact words, we should usually

make a further exception in such sentences as John 2⁹ οὐκ ἤδει πόθεν ἐστίν, *knew not whence it was*; the Greek keeps the original words, “*whence is it?*” So Matt. 2²² ἀκούσας ὅτι Ἡ. βασιλεύει, *having heard that Archelaus was reigning.*

238. *Imperfect*

The Imperfect is, of course, used in very many places where it is not necessary to insist on a more cumbrous translation to preserve the distinction from the Aorist. But the student should always apply the equivalents given here to make sure why the Imperfect is used. In a number of very important texts the whole sense of the passage would be lost by confusing Imperfect and Aorist. A few examples may be indicated. In Mark 9³⁸, Acts 26¹¹, Matt. 3¹⁴, Acts 7²⁶, Luke 1⁵⁹, translate *tried to*; the Imperfect distinctly suggests that the effort was unsuccessful. In Luke 5⁶ (*were breaking, began to break*) and the next verse (*were sinking*—the Infinitive answers to an Imperf. indic.: see § 242) we have similarly an *incomplete action* described. Often the Imperfect is strikingly

pictorial; Mark 16³ *they were saying*—their anxious topic all the way. So 5²⁸ etc. Repeated or continuous action in the past may be seen in Gal. 1¹³ *I used to persecute and ravage.*

239. Perfect and Pluperfect

The Perfect describes a completed action. Thus Luke 13² ὅτι ταῦτα πεπόνθασιν, because *they have suffered these things.* It is constantly used to describe events that have a permanent record (especially in O.T. Scripture) or abiding results. The student may note for himself the telling force of the tense as seen in such passages as John 3¹⁸, 5²⁴. 4⁶, 17¹⁰, 1 Cor. 15⁴, 2 Cor. 12⁹, Heb. 11¹⁷. In the last passage note the effective contrast of *προσενήνοχεν* (Perf.), *hath offered*, and *προσέφερεν* (Imperf.), *was offering*. The former depicts an event for ever enshrined in Scripture as an example: it is “completed,” for the will implied the deed. The latter reminds us that in fact the deed was not consummated.

The Pluperfect is simply the corresponding Past.

240. *Aorist*

The Aorist is the ordinary narrative tense, and answers exactly to our own Preterite. Being a “momentary tense” (§ 242), it describes an event as a *single whole*, without regarding the time taken in its accomplishment. Thus it may describe what happened in a moment (as Matt. 7²⁷ *προσέκοψαν*, *smote upon*), or what took time (as in Acts 16⁶, where *διῆλθον*, *went through*, describes a long journey). When once the exact meaning of the tense is seized, we may often follow English idiom and use other tenses, if we do not thereby alter the sense. In subordinate clauses, after *when*, *who*, etc., we may use our Pluperfect: cf. Acts 9²⁷. With *ἤδη*, *already*, and a few such words, we may translate by our Perfect, Phil. 3¹². There are other instances where our Perfect is a neater rendering, and does not materially alter the sense: thus see R.V. in Acts 10¹⁴. 15. 28. In Jas. 1¹¹. 24 the R.V. gives the Present, regarding these as cases of the “Gnomic Aorist,” in maxims and general statements. But we must rigidly keep the Preterite in the following typical passages:

Matt. 17⁵ *εὐδόκησα*, *I was well pleased*; 12¹⁸ *γέρετισα*, *I chose*: the time is the epoch in the divine counsels when the Son was appointed to His redeeming work. John 15⁹ *ἐβλήθη ἔξω καὶ ἔξηράνθη*, *he was cast forth and withered*, inevitably and immediately as the vital union ceased.

241. Future

The Future may be continuous or momentary. If the continuous sense is to be emphasised, a compound tense may be used, made by combining the Present Participle with the Future of *εἰμί*, *am*. So Luke 5¹⁰ *ἔσῃ ζωγρῶν*, *thou shalt be taking men*. The Future is used in the senses of our *shall* and *will* tense, as (1) *you will go*; (2) *will you go?* (3) *you shall go*.

242. A completer system of Tenses would include the nine produced by expressing *continuous*, *momentary*, and *completed* action in *past*, *present*, and *future* time. English can express all these, and more, but Greek is defective, as may be seen from this table of the Indicative tenses.

A. Continuous

Present : $\lambda\acute{\nu}\omega$ = *I am loosing.* (*Wanting* : $\lambda\acute{\nu}\omega$ often = *I loose.*)

Past : $\acute{\epsilon}\lambda\nu\sigma\nu$ (*Imperf.*) = *I was loosing.*

Future : $\lambda\acute{\nu}\sigma\omega$ ($\acute{\epsilon}\sigma\sigma\mu\alpha\acute{\nu}$ $\lambda\acute{\nu}\omega\nu$) $\lambda\acute{\nu}\sigma\omega$ = *I shall loose.*
= *I shall be loosing.*

C. Completed

Present : $\lambda\acute{\epsilon}\lambda\nu\chi\alpha$ (*Perf.*) = *I have loosed.*

Past : $\acute{\epsilon}\lambda\acute{\epsilon}\lambda\acute{\nu}\chi\epsilon\nu$ (*Plup.*) = *I had loosed.*

Future : see §§ 75 and 245 (*end*).

For the tenses of the Participle, see § 254.
In the Imperative, Subjunctive, Optative, and Infinitive the distinction of A and B (above) prevails: the Present looks on the action as *in progress*, the Aorist on it as *one whole*. The few Perfects are explained as in § 239; and the Future infin. $\lambda\acute{\nu}\sigma\epsilon\nu$ = *to be about to loose.*

243. The **Moods** are six in number, of which the first four (as in §§ 63 to 66) belong to what is called the *Finite Verb*. The other two, Infinitive and Participle, differ from these in combining with verbal functions those of the noun or adjective.

244. *Imperative*

The Present brings out *continuous* or *repeated* action ; the Aorist either affects a *single* action, or leaves the kind of action undetermined. Cf. Matt. 6³³, Luke 6³⁰ with Matt. 6⁹⁻¹³ 5⁴².

245. *Subjunctive*

The Subjunctive was originally the *shall* or *will* mood, which accounts for its approximations to the Future tense. The following are the principal uses of the Subjunctive :—With $\mu\bar{\eta}$, in the Aorist, it regularly expresses *prohibition* ; Mark 10¹⁹ $\mu\bar{\eta}\ \kappa\lambda\acute{e}\psi\eta\varsigma$, *do not steal*. *Resolve* and *deliberation* appear respectively in such uses as : John 14³¹ $\ddot{\alpha}\gamma\omega\mu\epsilon\nu$, *let us be going* ; Mark 12¹⁴ $\delta\bar{\omega}\mu\epsilon\nu\ \&\ \mu\bar{\eta}\ \delta\bar{\omega}\mu\epsilon\nu$, *shall we give or not give ?* Rom. 10¹⁴ $\pi\bar{\omega}\varsigma\ \pi\iota\sigma\tau\epsilon\bar{\nu}\sigma\omega\sigma\iota\omega$, *how are they to believe ?* Luke 9⁵⁴ $\theta\acute{e}\le\iota\epsilon\iota\varsigma\ \epsilon\bar{\iota}\pi\omega\mu\epsilon\nu$, *wilt thou we should command ?* So very frequently after $\iota\nu\alpha$, *in order that* ; $\mu\bar{\eta}$, *lest* (§ 279). Further, the Subjunctive is usual in dependent clauses introduced by compounds of $\ddot{\alpha}\nu$ or $\dot{\epsilon}\acute{a}\nu$ (§ 266), such as $\delta\tau\alpha\varsigma$, *whenever* ; $\dot{\epsilon}\acute{a}\nu$, *if* ; $\delta\varsigma\ \ddot{\alpha}\nu$ or $\delta\varsigma\ \dot{\epsilon}\acute{a}\nu$, *whosoever*, etc. Note that when an Aorist Subjunctive follows these we

translate by the *Future Perfect*. Thus Mark 9¹⁸ ὅπου ἐὰν καταλάβῃ, wherever it shall have seized him; Luke 10³⁵ ὅτι ἀν προσδαπανήσῃς, whatsoever thou shalt have further spent.

246. *Optative*

The Optative, the old *may* or *might* mood, is rare in the N.T. We find it used in *wishes*: 1 Pet. 1² χάρις πληθυνθείη, *may grace be multiplied*; Gal. 6¹⁴ ἐμοὶ μὴ γένοιτο, *may it never be for me!* The other uses are *potential*, and may be left for further explanation in §§ 258, 268, 275, 277, 279, 286, 294. Thus 1 Pet. 3¹⁴ εἰ πάσχοιτε, *if ye were to suffer*. Acts 25¹⁶ πρὶν ἡ ἔχοι, *before he could have*. Luke 22²³ συνζητεῖν τὸ τίς ἄρα εἴη, *to question which it might be*. Acts 26²⁹ εὐξαίμην ἀν, *I should pray*. Luke 6¹¹ τι ἀν ποιήσαιεν, *what they would do*. For the very important particle *ἄν*, see § 268.

247. *Infinitive*

The Infinitive, just as in English, is essentially the case of a noun. In Greek it is Dative or Locative: thus λύειν is originally *for loosing* or

in loosing. There are many uses which explain themselves immediately by thus referring them to their starting-point; but we naturally find many uses inconsistent with it. The Infinitive may be a mere indeclinable verb-noun, taking the article. The same thing has happened, except the use of the article, in English phrases like “*To err is human.*” Putting this second class apart by itself, we may note the following typical uses:—

248. Matt. 2²; John 21³ ὑπάγω ἀλιεύειν, *I go a-fishing* (purpose); Rev. 16⁹ οὐ μετενόησαν δοῦναι, *did not repent unto giving* (consequence); Heb. 11¹⁵ καιρὸν ἀνακάμψαι, *opportunity for returning*; 2 Tim. 1¹² δυνατὸς φυλάξαι, *able for guarding*. These are often called “complementary” infinitives. They are at once understood by the use of the English verbal noun *in -ing*, as above. The infinitive of consequence is generally accompanied by *ὅστε*: see § 283.

249. Infinitive as subject, Matt. 12¹⁰ εἰ ἔξεστι θεραπεύειν, *is healing allowed?* Rom. 7¹⁸ τὸ θέλειν παράκειται, *the willing is present*. As object, Acts 25⁹ θέλεις κριθῆναι; *dost thou wish for being judged?* Phil. 2¹³ ὁ ἐνεργῶν τὸ θέλειν καὶ τὸ ἐνεργεῖν, *who worketh in you the willing and*

the working. When an Infinitive requires a subject, it is regularly in the *Accusative*: thus Matt. 17⁴ *καλόν ἐστιν ἡμᾶς ὅδε εἶναι*, *it is good that we are here*. When, however, the subjects of the principal verb and of the verb in the dependent clause are the same—"I say that I am," "you know that you are," etc.—the subject is not expressed, but words in agreement with it stand in the *Nominative*: see Matt. 19²¹, Mark 9³⁵; Luke 19¹⁴.

250. The Infinitive appears freely with *τοῦ* and *τῷ* in all the ordinary senses of a noun in the Genitive or Dative case. 2 Cor. 2¹³ *τῷ μὴ εὑρεῖν με*, *through my not finding*; Heb. 2¹⁵ *διὰ παντὸς τοῦ ζῆν*, *through the whole life* (living); Acts 14⁹ *πίστιν τοῦ σωθῆναι*, *faith of* (*i.e.* for) *being saved*. Developed out of this Genitive Infinitive we have a large number of freer uses, where *τοῦ* with Infinitive does not depend on a noun in this way, but expresses *purpose* or *consequence*, or takes the place of other Infinitives among those in §§ 248 and 249, without any perceptible difference. Examples of *τοῦ* with Infin. of purpose are Luke 24²⁹ *τοῦ μεῖναι*, *in order to abide*; Matt. 24⁴⁵ *τοῦ δοῦναι*, *that he*

should give. For the more extended use, cf. Acts 3¹² *πεποιηκόσιν τοῦ περιπατεῖν αὐτόν*, *made that he should walk*; 10²⁵ *ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον*, *it came to pass that Peter entered*; 15²⁰ and 21¹². Cf. § 282.

251. The conjunction *πρὶν* or *πρὶν ἥ*, *before*, is usually followed by the Infinitive. John 4⁴⁹ *κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου*, *come down before my child die*. Acts 7² *πρὶν ἥ κατοικῆσαι αὐτόν*, *before he dwelt*.

252. Participle

There is not much in the use of the participle which the student cannot understand by using its counterpart in English. The Greek participle is, however, much more flexible and more widely used. The most important point to be remembered is the difference made by the presence of the article. With it, the participle becomes a noun, though still subject to tense differences, and governing cases. Thus Matt. 2²⁰ *οἱ ζητοῦντες τὴν ψυχήν*, *the seekers-of the life*. Without the article it is purely verbal, answering generally to a temporal, concessive, causal, or conditional

clause. (See §§ 288, 289, 276.) Various paraphrases are applied in translation. Thus *λύσας* becomes *when*, *although*,¹ *because*, *if he loosed*, etc., according to the context. The participle with the article is usually translated by a relative clause, as Rev. 1⁵ *τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι*, *to him that loveth us and loosed us.*

253. Very little need be said about the uses of the participle as a whole. For the Genitive Absolute, see § 221. Notice that periphrastic constructions of the participle with parts of the verb *εἰμί*, *am*, are very common in the N.T.: their force will generally be ascertained from a literal translation. The use of the participle after verbs of *knowing* should be mentioned: thus Heb. 13²³ *γινώσκετε Τιμόθεον ἀπολελυμένον*, *understand that Timothy has been released.*

254. The *Tenses* of the participle require careful study. (1) The *Present* answers to the Present and Imperfect Indicative, but the cases where a past sense is admitted must be very

¹ The *concessive* use of the participle. This is the regular way of expressing *although*: sometimes *καὶ περ* is added, as in Heb. 5⁸ *καὶ περ ὅν, although he was.*

carefully watched. Apart from the past time, the *incompleteness* shown in the Imperfect (§ 238) is often very apparent, and is sometimes very important exegetically. Thus 1 Cor. 1¹⁸ *οἱ σωζόμενοι*, *those who are being saved*, *οἱ ἀπολύμενοι*, *those who are perishing*; where the Present describes the two classes of men simply as *on the road to* the several goals of salvation and perdition. With the article the present participle becomes a noun which is often virtually timeless: thus Eph. 4²⁸ *ὁ κλέπτων*, *the stealer*—*ὁ κλέψας* would describe one who stole at some definite time in the past;—Matt. 27⁴⁰ *ὁ καταλύων τὸν ναόν*, *the destroyer of the temple*. (2) The *Aorist* describes a single act in the past, generally preceding the action of the main verb, but often contemporaneous with it, when it is in past time. The most convenient translation is to use our Indicative followed by *and*: thus Acts 5¹⁰ *εἰσελθόντες εὗρον*, *they came in and found*; Matt. 4⁴ *ἀποκριθεὶς εἶπεν*, *he answered and said*. See also § 252. (3) The *Perfect* Participle answers always to the Perfect (rarely Pluperfect) Indicative, showing the same invariable idea of

completeness and permanence. Thus Matt. 28⁵
τὸν ἐσταυρωμένον, who hath been crucified; Rev.
 5⁶ ὡς ἐσφαγμένον, *as one that hath been slain*:
 both depict the *unchangeable fact* of the Redemp-
 tion. 1 Pet. 2¹⁰ *οἱ οὐκ ἤλεημένοι, those who*
had been uncompassionated ones (a state); νῦν δὲ
ἔλεηθέντες, but who now received compassion (the
act of grace). (4) The Future Participle needs
 little comment. Thus 1 Cor. 15³⁷ *τὸ σῶμα τὸ*
γενησόμενον, the body that will be. Sometimes
 it expresses purpose: Acts 8²⁷ *ἔληλύθει προσκυ-*
νήσων, he had come to worship (lit. *about-to-worship*).

255. *Verbals in -τός and -τέος.*

The adjective in *-τέος* answers to the Latin Gerundive. It only occurs once: Luke 5³⁸ *οἶνον*
νέον βλητέον, one must put new wine. That
 in *-τός* is an old Past Participle Passive, his-
 torically equivalent to the Latin Passive Par-
 ticle in *-tus (-sus)* and the English in *-d*. It
 often retains that meaning, as in *γνωστός*,
known; *θεό-πνευστος*, *God-inspired*. Sometimes
 in intransitive verbs it is Active, as *ἀ-πταιστος*,
not stumbling. Often it denotes capability, as
παθητός, capable of suffering; *όρατός, visible*.

CHAPTER VI

ADVERBS AND CONJUNCTIONS, AND VERBAL CONSTRUCTIONS

256. GREEK, even in the Hellenistic stage, is rich in "particles," but we must leave most of them to the Lexicon and mention only those which affect constructions. We may take first the two ways of saying *not*.

οὐ and μή.

What is said here applies not only to the simple words *οὐ* (or *οὐχί*—before vowels *οὐκ*, before *h οὐχ*) and *μή*, but to the compound words *οὐδέ*, *μηδέ*, *nor, not even*; *οὔτε, μήτε, nor*; *οὐκέτι, μηκέτι, no longer*; *οὐδείς, μηδείς, none*, etc.

The essence of the difference is that *οὐ* is *objective*, having to do with *facts*; *μή* is *subjective*, dealing with conceptions of *will* and *thought*:

οὐ denies, *μή* forbids, deprecates, disclaims. In the interval between classical and N.T. Greek, *μή* has largely encroached on the original territory of *οὐ*, partly because many statements of fact might be also expressed as conceptions of the speaker, partly because the great predominance of *μή* with some of the moods tended to eject *οὐ* from the few uses left to it in those moods. The result is that *οὐ* is almost entirely confined to the indicative in N.T. Greek, while *μή* practically monopolises the other moods, and may appear with the indicative in the if-clause (*protasis*, see § 270) of a conditional sentence and in a few other constructions. The rules will come out as we go along. In the N.T. *οὐ* is about twice as common as *μή*.

257. In places where either *οὐ* or *μή* may grammatically be used, we shall generally find that *οὐ* simply reverses the meaning of a single word or statement, while *μή* suggests a mental process of condition, cause (in N.T. Greek), or classification. Thus 1 Cor. 1²⁸ *τὰ μὴ ὅντα* = things reckoned as nothing, nonentities; *τὰ οὐκ ὅντα* = things non-existent. John 10¹² *ὁ μισθωτὸς καὶ οὐκ ᾧν ποιμῆν* = he who is a hireling and is

not a shepherd: ὁ μὴ ὄν would mean *whoever is not* — a class, whereas here a typically *individual* is depicted. Compare also John 3¹⁸ with 1 John 5¹⁰. In the former, ὁ μὴ πιστεύων ἥδη κέκριται ὅτι μὴ πεπίστευκεν = *he who believeth not hath been judged already for not having believed*: unbelief is the charge on which sentence is passed. In the latter, ὅτι οὐ πεπίστευκεν = *because he hath not believed*: here simply the fact is recorded. These examples will indicate the general lines of a distinction which is sometimes almost too subtle to grasp with certainty.

258. In *questions*, the different use of *οὐ* and *μή* is very clear. *Oὐ* introduces a question expecting the answer *yes*, like our “Is it not so?” *Mή* either expects the answer *no*, as in John 7⁵¹ 9²⁷ etc., or puts a tentative question: thus John 4²⁹ μήτι οὗτός ἐστιν ὁ χριστός; *can this possibly be the Christ?* Out of this we get a use of *μή* = *perhaps* (*can it be that . . . ?*). Thus Matt. 25⁹ μήποτε οὐ μὴ ἀρκέσῃ, *perhaps there will be by no means enough*. We have also a use of *μή* in “indirect questions” (§ 294): as Luke 11³⁵ σκόπει μὴ τὸ φῶς σκότος ἐστίν, *consider whether*

the light can really be darkness. Luke 3¹⁶ διαλογιζομένων πάντων μή ποτε αὐτὸς εἴη ὁ χριστός, while all were discussing whether perhaps he were really the Christ.

259. A development of this use of *μή* is seen in clauses after verbs of *fearing*. Thus Gal. 4¹¹ φοβούμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα is really two clauses: *I am afraid about you—can I really have laboured in vain?* A fear relating to the past being thus put in the indicative, one regarding the future appears with *μή* and the subjunctive, the explanation being historically the same as before. Acts 27¹⁷ φοβούμενοι μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, fearing they might be cast into the Syrtis. Fearing that something may *not* happen is naturally expressed with *μὴ . . . οὐ*: 2 Cor. 12²⁰ φοβοῦμαι μή πως οὐχ οὖνς θέλω εὕρω ὑμᾶς, *I fear I may haply find you not what I wish.*

260. Much like this is the use of *μή* after verbs like βλέπω, ὄρω, *take heed*. Mark 13⁵ βλέπετε μή τις ὑμᾶς πλανήσῃ, *take heed no one lead you astray.* A future indicative instead of a subjunctive indicates a danger imminently

feared. Col. 2⁸ βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν, *take heed there shall be no one who makes prize of you.*

261. In all these sentences — where the originally *independent* character of the clause introduced by *μή* can be seen in a moment by translating after the model adopted above for Gal. 4¹¹—we see that it would be possible to translate *μή lest*. This prepares us for finding *μή* introducing clauses of *purpose*, where the independent origin is equally traceable. Thus Matt. 5²⁵ *μή ποτέ σε παραδῷ, lest at any time he deliver thee up.*

262. Combinations of negatives must be carefully noted. Very rarely two negatives cancel each other, as 1 Cor. 12¹⁵; Acts 4²⁰. Negatives followed by *compound* negatives in the same clause form a strengthened negative, as in old English and “vulgar” English of to-day. Thus Luke 23⁵³ οὐ οὐκ ἦν οὐδεὶς οὕπω κείμενος, where *no one had yet lain*; Mark 11¹⁴ μηδέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι, *may no man any longer eat fruit off thee.*

263. Entirely distinct is the idiomatic combination of *οὐ* and *μή* (or their compounds), where no words come between them : it is used in very strong denials and prohibitions, the verb appearing in the aorist subjunctive or future indicative. Thus Matt. 5¹⁸ *οὐ μὴ παρέλθῃ*, *shall in no wise pass away*; Matt. 16²² *οὐ μὴ ἔσται*, *this shall never be*; Matt. 15⁵ *οὐ μὴ τιμήσει*, *he shall in no wise honour*. The curious example in Matt. 25⁹ was translated in § 258. Cases of *μή* followed by *οὐ* will give no difficulty, as each negative has its own separate construction.

264. Greek idiom allows what appears to us a superfluous negative after verbs of *denying* and of *hindering*. So 1 John 2²² *οὐ άρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός*, *he who denies that Jesus is the Christ*, lit. “denies, (saying) that he is not.” Gal. 5⁷ *τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι*, *who hindered you from obeying the truth?* lit. “so as not to obey.”

265. Uses of *ἄν*.

The particle *ἄν* can hardly ever be translated separately, but it has the most extensive influence

upon the meaning of the sentences in which it appears. As in the case of *οὐ μή* above, space will forbid our giving the history of its development. "*Ἄν*" has two entirely distinct uses: (A) when closely connected with pronoun or conjunction; (B) when constructed with the verb. (*Historically*, it belongs to the verb even in A.)

266. (A) In these constructions *ἄν* is equivalent to our enclitic, *ever*. Thus *δείς ἄν* or *δείς εἴαν*, *whoever*; *ὅταν*, *whenever*; *ὅσοι ἄν*, *as many as*, *ἕως ἄν*, *until*; *εἴαν*¹ (for *εἰ + ἄν*), *if*. We find these words constructed with Indicative or Subjunctive. The former is usually a past tense: thus Mark 6⁵⁶ *ὅπου ἀνείσεπορεύετο*, *wherever he entered*. The Subjunctive is the normal and classical construction. The *present* subjunctive is used for possible, usual, or continued actions: Col. 3¹⁷ *πάντι εἴαν ποιῆτε*, *whatever ye do*. The *aorist* subjunctive requires strictly the future-perfect tense to represent it in this construction: Matt. 10¹¹ *εἰς ἣν ἀν πόλιν εἰσέλθητε*, *into whatever city ye*

¹ In St. John's Gospel we sometimes find *ἄν* as a short form for *ἴαν = if*. Conversely, in the A constructions *ἄν* is often spelt *ἴαν*: the learner must carefully distinguish this *ἴαν* from the former.

shall have come; 21²² πάντα δσα ἀν αἰτήσητε, all things whatsoever ye shall have asked.

267. In combination with *kai* (written *κα*), *ἀν* sometimes exerts no influence on the construction. We must not stay to explain. Thus, in Mark 6⁵⁶ *κα*, even, practically is the same as *kai*.

268. (B) When *ἀν* is construed with the verb it always gives it a *conditional* meaning, the statement being only made if a certain condition holds. When the verb is in the *optative*, it is not yet clear whether the condition will hold or not; when in the *indicative* (imperfect or aorist, rarely pluperfect), the contingency is no longer possible, as the condition has been unfulfilled. The sentences coming under this head will be fully treated in §§ 270–278.

269. Some verbs possess in themselves this contingent force without the help of *ἀν*. Thus *ἔδει*, *ἐχρῆν*, *it was necessary*; *καλὸν ήν*, *it was good*. Greek idiom said “he was bound to do so,” whether he did it or not: the *ought*, etc., was the same in either case. In Acts 25²² *έβουλόμην* is not exactly *I should like* (*βούλοιμην ἀν*), but *I was wishing*, as we might say, “I was thinking I

would hear him." Occasionally the omission of $\delta\nu$ in a contingent statement emphasises the certainty of a result: so Gal. 4¹⁵ $\tau\omega\nu\delta\circ\phi\theta\alpha\lambda\muo\nu\delta\epsilon\delta\omega\kappaat\acute{e}\muoi$, you (as good as) gave me your eyes. See § 273.

270. Conditional Sentences

The classification of sentences expressing contingent statements, etc., is a very important subject, but may be dismissed briefly here. The sentences vary widely in form, but not on lines differing much from English idiom. We must begin by defining the *Protasis*, the clause containing or implying *if*, and the *Apodosis*, which contains the statement, question, or command. The Apodosis may, of course, take any form which can be taken by an independent principal sentence unencumbered with a contingency. The Protasis is generally introduced by a word meaning *if*: but it is obvious that the same sense may often be given by *when*, etc., by a relative, or by a participial clause, such as a genitive absolute. The Negative in a protasis, or any clause which performs that function, is naturally $\mu\nu\acute{\jmath}$. When, however, the meaning of a single word, rather

than that of the whole sentence, is to be reversed, we often find *οὐ*; and we sometimes find *εἰ . . . οὐ* meaning *if . . . not . . .*, with emphasis on the negative, where *εἰ μή* would have meant *unless*.

The classification following includes only the most normal types: the classes are often crossed, and special types can appear for special meanings.

271. I. Simple Conditions in present or past time.

Protasis, εἰ with indicative; *Apodosis, generally indicative, always without ἀντίθετον.*

These sentences merely join together a condition and a result without any indication as to the probability or improbability of the condition. Acts 25¹¹ *εἰ ἀδικῶ, οὐ παραιτοῦμαι τὸ ἀποθανεῖν*, if *I am a criminal, I do not deprecate death.* Acts 5³⁹ *εἰ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε*, if *it is of God, ye will not be able.* Matt. 19¹⁷ *εἰ θέλεις εἰσελθεῖν, τήρει*, if *thou dost desire to enter . . . keep . . .* Matt. 12²⁶ *εἰ ὁ Σ. τὸν Σ. ἐκβάλλει, ἐμερίσθη*, if *Satan is casting out Satan, he was divided* (in this particular case—and every such case).

272. Many conditional sentences of this class

are *general*, attaching the result to a condition which is true or untrue generally, and not only on a particular occasion. Here we find *έάν* with subjunctive more often than *εἰ* with indicative. Thus Rom. 14²³ *έάν φάγῃ κατακέριται*, if ever he shall have eaten, he has been already condemned. John 8¹⁶ *έάν κρίνω ἐγώ, ή κρίσις ή ἐμὴ ἀληθινή ἔστιν*, if ever I judge, my judgment is true (real). Rom. 14⁸ *έάν ζῶμεν, τῷ κυρίῳ ζῶμεν*, if we live, we live for the Lord. 1 Cor. 15³² *εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν*, if dead men are not raised, let us eat and drink.

273. II. Unfulfilled Conditions in present and past time.

Protasis, *εἰ* with indicative, imperfect for present time, aorist for past.

Apodosis, indicative with *ἄν*, imperfect for present time, aorist for past.

Obviously the protasis and apodosis may belong to different times. Thus Luke 7³⁹ *εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἄν*, if he were the prophet (as he clearly is not), he would perceive: both present time. Heb. 4⁸ *εἰ Ἰ. κατέπαυσεν, οὐκ ἀν ἐλάλει*, if Joshua had given them rest (but he did

not), God *would not speak* (as He does) . . . : *past* and *present* time. Matt. 11²¹ *εἰ ἐγένοντο . . . πάλαι ἀν μετενόησαν*, if the works had taken place . . . , they *would have repented long ago*: both *past*. John 14²⁸ *εἰ ἤγαπᾶτε με, ἔχαρητε ἀν*, if ye loved me (now), ye *would have rejoiced* (when I spoke): *present* and *past*.

For omissions of *ἀν* (§ 269), cf. John 15²² 19¹¹ etc. In 1 Cor. 12¹⁹, Heb. 7¹¹, may be seen substitution of a question for the apodosis.

274. III. Future Conditions.

Protasis, εάν with subjunctive (rarely indicative, or *εἰ* with subjunctive).

εἰ with future indicative (more emphatic).

Apodosis, future indicative, sometimes the imperative.

Thus Matt. 28¹⁴ *ἐὰν ἀκουσθῇ, πείσομεν*, if it shall have been heard . . . , we will persuade him. John 7¹⁷ *ἐάν τις θέλῃ ποιεῖν, γνώσεται*, if any one willeth to do, he shall know; 7³⁷ *ἐάν τις διψᾷ ἐρχέσθω*, if any man thirst, let him come. (These last two might be classed as *general* conditions under I.) Matt. 26³³ *εἰ πάντες σκανδαλισθήσονται, ἐγὼ οὐδέποτε σκανδαλισθήσομαι*, if all

shall be made to stumble, I shall never be made to stumble.

275. A less vivid form of future condition is common in classical Greek, having *ei* with optative in Protasis, and optative with *āv* in Apodosis. This is not found in the N.T., but the two parts are used separately. Thus when a future condition is connected with a main clause in past time, we find *ēāv* with the subjunctive sometimes replaced by *ei* with optative: Acts 20¹⁶ *ἔσπευδεν εἰ δυνατὸν εἴη . . . γενέσθαι*, *he was eager, if it should be possible, to be . . .* So Acts 24¹⁹, which in present time might be *οὐς δεῖ παρεῖναι ἐὰν ἔχωσι*, *they ought to be present, if they have . . .* In present time *ei* with optative may be seen in 1 Pet. 3^{14, 17} and elsewhere. For the apodosis of this form, cf. Acts 8³¹ *πῶς ἀν δυναίμην, how could I?* The normal protasis would there be *ei μή τις ὁδηγήσαι με*, *unless someone were to guide me.* Instead of this, the speaker's new-born hope that a guide *would* appear is reflected in the more vivid *ἐὰν μή τις ὁδηγήσει με*.

276. A few examples may be given of substitutes for the normal protasis or apodosis.

Sometimes the substitute is that of a distinct form of expression only giving generally a similar sense: thus Rev. 22¹⁷ ὁ διψῶν ἐρχέσθω, *the thirsting one, let him come*, does not differ much in meaning from John 7³⁷ (see § 274), but it is not a conditional sentence at all. When, however, the participle has no article, it often supplies for a protasis: 1 Cor. 11²⁹ κρίμα ἔσθει μὴ διακρίνων, *eateth judgment, if he discern not.* . . . (= ἐὰν μὴ διακρίνῃ). Heb. 6⁸ ἐκφέρουσα . . . ἀδόκιμος, *if it bears . . . it is rejected* (= ἐὰν ἐκφέρῃ).

277. Suppression of *Protasis* is common in Greek, as in English. Thus Luke 19²³ ἀν ἔπραξα, *I should have exacted* (*εἰ ἔδωκας, if thou hadst put the money in the bank*). Acts 26²⁹ εὐξαίμην ἄν, *I should pray*. Acts 17¹⁸ τί ἀν θέλοι; *what would he mean?* There is no need to supply any *definite* protasis in most of these cases.

278. Suppression of *Apodosis* occurs in Luke 13⁹ κἄν μὲν ποιήσῃ καρπόν, *and if it bear fruit* (very well!): the end of the sentence is supplied by a gesture. (For κἄν = καὶ ἐάν, cf. § 8, d.) See § 301.

279. "Final" or Purpose Clauses

A sentence of purpose is commonly introduced by *ἴνα*, *ὅπως*, *ὅπως* *ἄν*, or (rarely) *ώς*, *in order that*, or *μή*, *lest*, *ἴνα μή*, *ὅπως μή*, *in order that . . . not*. These normally take the subjunctive.¹ Thus Mark 4²² *ἴνα ἐλθῃ εἰς φανερόν*, *that it may come to light*. Luke 8¹² *ἴνα μὴ σωθῶσιν*, *that they may not be saved*. Matt. 5²⁵ 6², Luke 16²⁶, Acts 20²⁴ etc. Frequently, however, we find the future indicative, whose close relationship with the aorist subjunctive has been noticed before. So in John 17², Rom. 3⁴, Matt. 7⁶.

The Negative in final clauses is always *μή*.

280. Final particles used with a *past* tense of the indicative express a purpose already nullified by events. Thus Gal. 2² *μή πως εἰς κενὸν τρέχω* (subjunctive) *ἢ ἔδραμον*, *lest haply I should be running, or should prove to have run, in vain*.

¹ In Eph. 1¹⁷ we have in W.H. *text* *ἴνα δῷη*, the *optative*. If this is right, *δῷη* = *may he give*: the intervening words seem to have caused the writer to forget the *ἴνα*, and bring in a *wish* construction by anacoluthon (§ 297). But the subjunctive *δῷη* (W.H. *marg.*) has strong claims: this would be just like *ἴνα δῷ* in 3¹⁶. The similar problem in 2 Tim. 2²⁵ must be left to the commentators.

281. The Infinitive supplies constructions to express the idea of purpose. (1) A few cases survive of its ancient use by itself: thus Luke 2³ ἐπορεύοντο ἀπογράφεσθαι, *they went to be enrolled* (*for being enrolled*, see §§ 224, 247). (2) The infinitive is put with the article in the accusative after *εἰς* or *πρός*. Matt. 6¹ πρὸς τὸ θεαθῆναι, *with-a-view-to the being-beheld*. Matt. 20¹⁹, Rom. 3²⁶. (3) The infinitive is put with the article in the genitive: Luke 1⁷⁷ τοῦ δοῦναι, *in order to give*. Space forbids our attempting to explain this idiom historically. (4) In 2 Cor. 7¹² we have ἔνεκεν τοῦ φανερωθῆναι, *for-the-sake-of its being-manifested*.

282. There are a good many passages where *τοῦ* with the infinitive and *ἴνα* with subjunctive appear to have lost all or nearly all of the idea of purpose, and play the part of simple noun clauses (§ 290 *sqq.*). Thus Acts 10²⁵ ἐγένετο τοῦ εἰσελθεῖν, *it came to pass that he entered*. Matt. 18⁶ συμφέρει αὐτῷ ίνα καταποντισθῆ, *it is profitable for him that he should be drowned*. But it must be remembered that the *final* sense is generally latent, if not expressly present. Thus

in John 17³ a very important difference would be introduced if *τὸ γινώσκειν σε*, to learn to know thee, were substituted for *ἵνα γινώσκωσι σέ*, that they may learn to know thee: the *ἵνα* gives the idea of effort, endeavour, to do what in all eternity can never be completely done. Similarly after verbs of *entreating* the clause with *ὅπως* strictly expresses the *purpose* of the entreaty, but practically describes its contents.

283. “Consecutive” or Result Clauses

There are two constructions for the expression of a result. (1) The infinitive may be used, either (a) alone, as Col. 4⁶ *εἰδέναι*, so as to know; or (b) with *ώστε* (negative *μή*), as Acts 14¹ *λαλῆσαι οὗτοις ὡστε πιστεῦσαι πολὺ πλῆθος*, so spoke that a great multitude believed. The subject of the infinitive stands in the accusative case. Sometimes *ώστε* becomes almost final, as in Matt. 27¹ *ώστε θανατῶσαι αὐτόν*, so as to put him to death.

284. (2) *ώστε* very frequently is merely an inferential conjunction, *accordingly*, not affecting the construction following. If that construction is an indicative clause, as it usually is, the

negative is *οὐ*. John 3¹⁶ οὕτως ἡγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν ἔδωκεν, *God so loved the world that he gave his Son.* Had the other construction—*ὥστε δοῦναι, so much as to give*—been used, some stress would have been taken off the *fact of the gift* and laid on the *connexion between the love and the gift.*

285. “Temporal” Clauses, Expressions of Time

The various conjunctions used in temporal clauses may be left for the Lexicon. They divide themselves naturally into those which are and those which are not compounded with *ἄν*. We may take *ὅτε, when*, as type of the former, and *ὅταν, whenever*, for the latter. The *ὅτε* type is used with a past tense of the indicative, or a historic present (§ 237), when an event in the past is narrated. When an event in the present or future is referred to, either the *ὅτε* or the *ὅταν* type may be used, *ὅτε* generally with indicative, *ὅταν* with subjunctive. If an *aorist* subjunctive appears with *ὅταν*, the sense is future-perfect: see § 266. Sometimes we find *ὅταν* with a past tense of the indicative.

286. *Until* or *before* is expressed by *πρὶν* or *πρὶν ἡ*. This takes the accusative and infinitive construction. Acts 7² ὥφθη πρὶν ἡ κατοικῆσαι αὐτόν, *appeared before he settled*. Matt. 26³⁴. But if a negative sentence precedes, it takes the subjunctive (with or without *ἄν*) or optative, the latter after a verb in past time. Luke 2²⁶ μὴ ἴδειν θάνατον πρὶν ἡ ἀν ἵδη τὸν χριστόν, *that he should not see death before he should have seen the Christ*. Acts 25¹⁶ ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος χαρίζεσθαι τινα πρὶν ἡ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, *I answered that it is not the custom to give up anyone before the accused has his accusers face to face*. (Here the *ἔστιν* of the reported speech is virtually a past tense because of the past *ἀπεκρίθην*, which accounts for the optative.)

287. Several kinds of temporal sentences can be expressed by prepositions with the infinitive, turned into an ordinary noun by the article. Thus *while* by *ἐν τῷ*: Matt. 13²⁵ ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, *while men slept*—almost exactly = *in men's sleeping*. (But while we must use our possessive case, the subject of the Greek

infinitive is in the *accusative*.) *Before* is $\pi\rho\delta$ $\tau\omega\hat{\nu}$: Matt. 6⁸ $\pi\rho\delta\ \tau\omega\hat{\nu}\ \dot{\nu}\mu\hat{\alpha}s\ a\dot{i}t\hat{\eta}s\alpha i$, before ye ask. *After* is $\mu\epsilon t\hat{a}\ \tau\omega$: Matt. 26³² $\mu\epsilon t\hat{a}\ \tau\omega\ \dot{\epsilon}\gamma e\rho\theta\hat{\eta}n\alpha i\ \mu\epsilon$, after I rise again. *Until* may be $\dot{\epsilon}\omega s\ \tau\omega\hat{\nu}$: Acts 8⁴⁰ $\dot{\epsilon}\omega s\ \tau\omega\hat{\nu}\ \dot{\epsilon}\lambda\theta\hat{\epsilon}\nu n\ a\dot{u}t\hat{o}n\alpha$, until he came. Compare §§ 281, 289 (5).

288. Great numbers of temporal sentences are expressed in Greek by the use of participles, either in agreement with words in the sentence, or in the genitive absolute construction (§ 221). Thus $\dot{\epsilon}\rho\chi\dot{\omega}m\epsilon\nu o s$ is often *when he is (or was) coming*; $\dot{\epsilon}\lambda\theta\hat{\epsilon}n\alpha t\hat{o}s\ a\dot{u}t\hat{o}\hat{\nu}$, *when he came, or had come*.

289. Causal Sentences

There are various ways in Greek of expressing *because*. They may be thus briefly collected. (1) $\ddot{o}t\iota$ or $\delta i\ddot{o}t\iota$, *because*, followed by the indicative. $O\ddot{v}$ is used for the negative. Thus Matt. 5³⁶ $\ddot{o}t\iota\ o\ddot{v}\ \dot{\delta}\nu\dot{n}a\dot{s}a\iota$, *because thou canst not*. (2) Genitive absolute, negative (in N.T. Greek) $\mu\dot{j}$: Matt. 18²⁵ $\mu\dot{j}\ \dot{\epsilon}\dot{x}\dot{o}n\alpha t\hat{o}s\ a\dot{u}t\hat{o}\hat{\nu}\ \dot{\alpha}\dot{p}\dot{o}d\dot{o}\dot{u}n\alpha i$, *because he had not (anything) to pay*. (3) Participle constructed with a word in the sentence, negative (in N.T. Greek) $\mu\dot{j}$: Acts 12³ $i\ddot{d}\dot{\omega}n\ .\ .\ .\ \pi\rho\oslash\dot{\epsilon}\theta\dot{\epsilon}t\alpha\ \sigma u\lambda\lambda\beta\dot{\epsilon}\nu$, *because he saw . . . he proceeded also (lit. added) to*

arrest; Mark 2⁴ *μὴ δυνάμενοι προσενέγκαται . . . ἀπεστέγασαν*, because they could not bring . . . they unroofed. . . . (4) "*Οστις*, who, often implies because he: see examples in § 208. The negative would be *οὐ*. (5) The infinitive construction (cf. § 287) with *διὰ τό* or simply *τῷ*: for this use of dative compare those in § 226. The negative is *μή*. Thus 2 Cor. 2¹³ *τῷ μὴ εὑρεῖν με*, through my not finding, because I found not. Acts 12²⁰ *διὰ τὸ τρέφεσθαι τὴν χώραν*, because the country was supplied.

290. Noun Clauses

These clauses, in Greek as in English, are sentences which take the grammatical function of nouns. We have had some of them already: thus words of fearing (§ 259) practically govern an object which is a whole sentence instead of a single noun. Of course all constructions in which the infinitive has the article are properly classed under this head. Some quasi-noun sentences in which the construction is (in strictness) final are noted in § 282.

291. A noun clause when *subject* to a verb needs generally no comment. There is, how-

ever, the construction with ἐγένετο, *it came to pass*, which is very common, as answering to a Hebrew idiom. In the most regular construction we have a normal noun clause as its subject: thus Acts 19¹ ἐγένετο Παῦλον ἐλθεῖν, *it came to pass that Paul arrived*. The same is very often expressed by entirely unclassical constructions which represent the Hebrew more closely: (1) καὶ ἐγένετο καὶ Παῦλος ἦλθε, lit. *and it came to pass and Paul arrived*; (2) καὶ ἐγένετο Παῦλος ἦλθε, *and it came to pass Paul arrived*.

292. The most important point here, however, is the construction of noun sentences as object to the verb, especially in what is called *Reported Speech (Oratio Obliqua)*. Reported statements may be taken first. Just as in English, these may be expressed by an infinitive or introduced by *that* (generally ὅτι). The former construction belongs only to *principal* sentences, not containing a conjunction, other than καὶ or ἢ or the like. See further in § 249. The alternative construction is indefinitely more common in the N.T. The clause is introduced by ὅτι (or ως), and the quotation may follow in the exact words

of the original speaker, in which case *ὅτι* simply plays the part of our inverted commas, and is left untranslated: see, for example, Mark 7²⁰. In other places we have the same change of first and second person to third which is familiar to us in the newspaper reports of speeches.

293. Reported, or “Indirect,” *Questions* are not quite so simple. They are introduced by the same words that introduce direct questions, such as *ποῦ*, *where?* *πῶς*, *how?* *τίς*, *who?* *τί* or *ἴνα τί*, *why?* (= *ἴνα τί γένηται*, *in order that what may happen?*) Only once do we find *ὅπως*, *how*, which in classical Greek was normally used in indirect questions. The assimilation of the direct and indirect question has in N.T. Greek gone so far that *εἰ*, *whether*, which naturally could only be used in an indirect question, is found not infrequently introducing a question in the speaker’s own words: thus Matt. 12¹⁰.

294. The following are some more or less uncommon features of indirect questions. When the main verb is in a past tense, we sometimes find the dependent verb turned into the optative, as in classical Greek. Luke 22²³ *ἥρξαντο συνζητεῖν*

τὸ τις ἄρα εἴη, *they began to examine the (question) who then it might be : what they said was τις ἄρα εἴστι ; who then is it ?* Acts 17¹¹ ἀνακρίνοντες εἰ ἔχοι ταῦτα οὕτως, *searching whether these things were so: direct εἰ ἔχει . . . ; are they so?* (See § 293.) Acts 17²⁷ ζητεῖν τὸν θεὸν εἰ ἄρα γε εὑροιεν, *to seek God, (wondering) whether possibly they should find him.* Answering to this in present time is Luke 12³⁶ προσδεχομένοις πότε ἀναλύσῃ, *waiting (and asking themselves) when is he to return ?* (See § 245.) Note that whenever the subjunctive is found in an *indirect question*, it would be found in the corresponding *direct*. (Contrast Latin.)

295. Expressions of a Wish

Wishes are very often expressed by the optative (without *ἄν*). 1 Thess. 5²³ ὁ θεὸς ἀγιάσαι ὑμᾶς, καὶ τὸ πνεῦμα τηρηθείη, *may God sanctify you, and may your spirit be kept.* Luke 20¹⁸ μὴ γένοιτο, *may it never be ("God forbid !")* There is also a particle *ὅφελον*—which in classical Greek was *ὤφελον*, *I ought*, a 2nd aorist of *ὅφειλω* conjugated regularly—which is constructed with the indicative: the aorist expresses a wish for the *past* (unfulfilled), the imperfect one for the *present*,

and the future one for the *future*. 1 Cor. 4⁸ ὅφελον ἐβασιλεύσατε, *would that ye had become kings*. Rev. 3¹⁵ ὅφελον ψυχρὸς ήσ, *would thou wert cold*. Gal. 5¹² ὅφελον καὶ ἀποκόψονται, *would that they will even mutilate themselves*.

Of course many wish clauses are simply constructed with *θέλω* or *θούλομαι*.

296. Asseveration

There are some peculiar idioms for expressing very strong asseveration. When *negative*, we generally find *οὐ μή*, for which see § 263. There is also a curious use of *εἰ*, *if*, due to Hebrew.¹ Mark 8¹² ἀμὴν λέγω, εἰ δοθήσεται σημεῖον, *verily I say, no sign shall be given*. Heb. 4³ εἰ εἰσελεύσονται, *they shall not enter*. An exceedingly common Hebrew asseveration is made by repeating the verb in an infinitive form: thus 1 Sam. 14⁴⁴ *thou shalt surely die*, lit. *to die thou shalt die*. This is imitated in N.T. Greek thus—(a) The infinitive is replaced by a noun in the instrumental dative: Matt. 13¹⁴ ἀκοῇ ἀκούσετε, *ye shall surely hear*. (b) A participle is substituted:

¹ *Ei* in *εἰ μήν* (Heb. 6¹⁴) is simply another spelling for the Attic asseverative *ἢ*.

Matt. 13¹⁴ βλέποντες βλέψετε, *ye shall surely see,*
lit. *seeing ye shall see.*

297. Anacoluthon

This technical term, meaning "lack of sequence," describes a large variety of grammatical irregularities, due to a change of construction in the course of a sentence. Very often this is purely involuntary, as it is in our own daily speech. It is a special feature of St. Paul's style, and its reasonableness is easily realised when we try to picture the amanuensis slowly writing the large uncial characters on the parchment, while the Apostle's thoughts come rushing out in periods of special emotion almost faster than speech can express them. No wonder we find long sentences in which the construction is changed more than once before the end. Often, however, an anacoluthon is quite intentional, a more vigorous or otherwise more satisfactory ending being found for a sentence: the surprise of the changed construction is an effect in itself. Thus in Matt. 7⁹ we can judge from the English. The verse might have run, *What man is there of you, who if his son ask him for a loaf will give him a stone?*

(τίς ἔστιν ἐξ ὑμῶν ἀνθρωπος, δόστις ἐὰν αἰτήσῃ ὁ νιὸς αὐτοῦ ἄρτον, λίθον ἐπιδώσει αὐτῷ ;). We see at once how much we lose when we sacrifice that indignant question, however much it may violate strict grammatical sequence: *What man is there of you whom his son shall ask for a loaf—will he give him a stone?* A great many anacolutha have been removed by the copyists in their zeal for grammatical propriety, but the oldest MSS. faithfully preserve them, and in very many cases the Revisers have represented them in English, thus giving us back a valuable mark of the writers' individual styles.

298. A few representative examples may help the student to anticipate the varieties of broken construction he is likely to meet. In very many cases the memory substitutes a synonymous phrase for that which actually began the sentence, and the conclusion conforms itself to this. Thus in Acts 15²² the sentence starts with *it seemed good to the apostles*; but in the next verse the nominative γράψαντες has in mind an equivalent, *the apostles determined*. Acts 19³⁴ began with ἐφώνησαν in thought, but the more expressive φωνὴ ἐγένετο μία ἐκ πάντων is substituted. In

Acts 27¹⁰ the *ὅτι* presages *μέλλει*, but it being forgotten in the interval, we find *μέλλειν*, the accusative and infinitive construction. Luke 21⁶ is an example of words left hanging at the beginning of a sentence (§ 215): *ταῦτα* was meant to have a verb like *καταλυθήσεται* with it, but the sentence was entirely changed by the bringing in of the words *days shall come*. But, indeed, this “suspended nominative” is common both in Greek and English, calculated as it is to bring out at the outset of the sentence a word or phrase on which the whole is to turn. We have it even where grammar is not thereby violated, as in John 7¹⁸ etc., where the subject of the sentence is taken up by *οὗτος*.

299. Anacoluthon may mean the breach of almost any grammatical rule, and a survey of it might swell to very extensive proportions. We must be content with a typical example or two from St. Paul. Gal. 2^{4, 5} must be left to the commentators. Rom. 12⁶ *sqq.* is a very irregular sentence, the peculiarities of which (due partly to *ellipsis*, § 303) may be thus explained. After *προφητείαν* we should naturally supply the simple imperative *ἔστω*, *let it be*, which may easily be

omitted. This ellipse encourages another one in the next clause, where we may supply *ῳμεν*, *let us be* (engaged) in *our ministry*. Then, by anacoluthon, the concrete *ό διδάσκων* is substituted for *διδασκαλίαν*, because the division of this labour is more easily expressed by nominatives with a new series of mentally supplied imperatives. So we supply *ἴστω*, *let him be*, in ver. 7, and then glide (ver. 8) into verbs suggested by their subjects, *μεταδιδότω*, *προϊστάσθω*, *ἔλεάτω*. In 1 Cor. 12²⁸ the normal construction would be *οὗς μὲν ἀποστόλους, οὓς δὲ προφήτας, οὓς δέ, etc.*, but the substitution of an order of rank leaves *οὓς μέν* stranded.

The student may examine miscellaneous cases of anacoluthon in Matt. 12³⁶, John 6³⁹ 7³⁸, Acts 10³⁶⁻³⁷ (R.V. and W.H. margin), 24⁵⁻⁸ 26³, Rom. 16²⁵⁻²⁷, Col. 2² 3¹⁶, 1 Tim. 1³⁻⁵, Jude 1⁶, and in many parts of the Apocalypse.

APPENDIX I

300. It may be useful to collect here some forms in which accent distinguishes words otherwise spelt alike or nearly so.

(a) A number of monosyllables require distinguishing. Thus *ó, oī, ai* belong to the Article; *ō, oīl, aīl* to the Relative. *ή = the, ἤ = who, ἡ = verily, ἥ = or, than.* *ἥs = of whom; ὁ, ὅ = to whom; ω, ὑs, ὕ, subj. of εἰμί; ኃs, imperf.; ὠ = O. ἥv = whom, ἥv = he was. ὁv = of whom, ὕv = being. oū = of whom or where, oū = not. ἕv = one thing, ἐv = in. εīs = one, εīs = into. ἔξ = six, ἔξ = out of.* For *τīs* and *τīs, πῶs* and *πωs*, etc., see pp. 64 and 68.

(b) *Ἄλλά = but, ἄλλα = other things. ἔνι = to one; ἔνι = ἔνεστι, there exists, it is possible. αὐτη αὐται from οὐτος; αὐτή αὐται from αὐτός; αὐτόν, etc., from ἔαυτόν (see p. 62). ταῦτα from*

οὐτος, *ταύτα* = *τὰ αὐτά*. *ἔκτος* = *sixth*, *ἐκτός* = *outside*. *διά* preposition, *Δία* accus. of *Ζεύς*.

(c) *Ἀγών* = *contest*, *ἄγων* = *leading*; *ἔχθρα* = *hatred*, *ἐχθρά* = *hostile*; *τρόχος* = *course*, *τροχός* = *wheel*; *μόνη* = *alone*, *μονή* = *abode*; *πέτρων* from *πέτρος*, *πετρῶν* from *πέτρα* (gen. pl. in 1st decl. being always -ῶν in nouns); *φύλακας* from *φύλαξ*, *φυλακάς* from *φυλακή*; *ἄγια*, neut. pl., *ἀγία*, fem. sing.; *ἔξω* = *out*, *ἔξω* from *ἔχω*; *ώσι* from *εἰμί*, *ώσι* from *οὖς*; *χείρων* = *worse*, *χειρῶν* from *χείρ*; etc.

(d) For *ποιῆσαι*, etc., see p. 26; for *λιπεῖν*, etc., p. 106; for *δῷ* and *δώῃ*, p. 119; *ἔστι* and *ἐστί*, p. 130. *εἰπε* and *εἰπον* are 2 aor. indic., *εἰπέ* imper., *εἰπόν* ditto with 1 aor. ending. The following will be found among the conjugations: *πιθω* act. *πιθῶ* pass. (pp. 88 sq.); *λύθητε* imper., *λυθῆτε* subj. (pp. 80 sq.); *τίμα* and *φίλει* imper., *τιμᾶ* and *φιλεῖ* indic., etc.; *δήλου* act., *δηλοῦ* mid. The futures of *κλίνω*, *κρίνω*, *μένω*, *σκληρύνω*, *χέω* should be seen in the List, or on p. 102. See also the List for *αἱρῶ*, *αἱρω*, *καθαἱρῶ*, *καθαἱρῶ*, *ἔστηκε* (*ἴστημι*), *ἔστηκε* (*στήκω*).

A fair number of complete identities may be

traced, which can only be distinguished by the context. Thus *λέξαι* may be imper., opt. or infin.; *δηλοῖ* indic., subj., opt. act., or indic. or subj. mid.; *τιμῶν* may be partic. of *τιμάω*, or gen. plural of *τιμή*; etc. etc.

APPENDIX II

301. Some technical terms, often met with in commentaries, may be given here with brief explanations.

Ad sensum (*κατὰ σύνεσιν*) constructions (= *according to the sense*) desert strict grammar to follow the sense: the term will be most easily understood by reference to examples, like those in §§ 212 *sq.*

Aposiopesis (= “hushing”) is the abrupt termination of a sentence whose ending may be inferred from tone or gesture, or gathered from what has gone before. Examples may be seen in Luke 13⁹ 19⁴², John 6⁶², Acts 23⁹.

302. **Brachylogy** (= “abbreviation”) is the

suppression of words which are necessary to the sense, but are instinctively supplied by the hearer or reader. A simple example is John 5³⁶ (§ 228), or Rev. 13¹¹ εἰχεν κέρατα δύο ὅμοια ἀρνίῳ, *he had two horns like a lamb*, i.e. like a lamb's horns. There are some important examples with πλήν and εἰ (ἐάν, ἂν) μή = *except*. Thus John 15⁴, on which Westcott says: “The limitation applies to the principal thought (*bear fruit*), and not to the defining addition (*of itself*), to which it is parallel.” Acts 27²² ἀποβολὴ γὰρ ψυχῆς οὐδὲμια ἔσται πλὴν τοῦ πλοίου, *there shall be no loss of life* (and no loss at all) *except of the ship*. In Luke 4^{26. 27} we have to understand “and he was sent to no widow at all, *except*,” “and no leper at all was cleansed, *except*”: translating *but only* will give the sense. So in Rev. 21²⁷, where the literal rendering would imply that some of these evil-doers *were* “written in the Book of Life.” Cf. John 5¹⁹, Gal. 2¹⁶.

Constructio praegnans (= “pregnant — i.e. condensed—construction”) may be best seen in examples. Luke 6⁸ στῆθι εἰς τὸ μέσον, *stand into the midst* = *come into the midst* and *stand in*

it. Acts 8⁴⁰ εὐρέθη εἰς Ἀζωτον = was carried to Azotus and found there. Cf. Ps. 9¹⁵ in English: “The nations are (*fallen into and*) sunk down in the pit.” It is a special case of Brachylogy.

303. **Ellipsis** (= “lacking”) is a word wide enough to include the last three constructions; but it is used in a more specific sense to describe the omission of any words necessary to the meaning which may be supplied (a) from the context, or (b) from the usage of the language. Examples of Ellipsis may often be found by noting the use of *italics* in the R.V. The student may compare the Greek with the R.V. in (a) Mark 10⁴⁰, Rom. 12^{6-7.8}, 2 Cor. 8¹⁵, Gal. 5¹³, Eph. 5²²; (b) Luke 2⁴⁹ 12⁴⁷. Under (b) we have also ἡ δεξιὰ (χείρ), *the right hand*, ποίας (όδοῦ) = *by what way*, ἡ ἐπιοῦσα (ἡμέρα) = *the coming day*, ψυχρὸν (ὑδωρ) = *cold water*, πρόīμος (ὑετός) = *early rain*. So also διάγειν (τὸν βίον) = *pass one's life*; προσέχειν (τὸν νοῦν) = *apply* the mind, *attend to*; αἴρειν (τὰς ἀγκύρας) = *raise* the anchors, *sail*.¹ Two important phrases,

¹ Cf. in English: *St. Paul's* (Cathedral), *application* (of the mind); to *sell off* (goods), to *give up* (an attempt), etc.

ἡ ὁργή = *the wrath* of God (Matt. 3⁷, Rom. 5⁹ 12¹⁹, 1 Thess. 2¹⁶), and *τὸ θέλημα* = *the will* of God (Rom. 2¹⁸), are not so much ellipses as technical terms of scriptural phraseology, with no conscious omission: cf. *the Fall*.

304. **Parallelism** is the principle which governs the structure of Hebrew poetry. Its main features may be observed by studying the poetical parts of the O.T. in the R.V.: help may be sought, for example, in the introductions to these books in the *Cambridge Bible for Schools* (such as Kirkpatrick's *Psalms*). Parallelism may be seen in the hymns of Luke 1 and 2, and something very much like it in the Christian hymns quoted in Eph. 5¹⁴ and 1 Tim. 3¹⁶. But there are many other traces in elevated discourse, as in the Lord's Prayer, and at the end of the Sermon on the Mount.¹

305. **Paronomasia** is the juxtaposition of words similar in sound. This in Greek is con-

¹ A full account of Parallelism, applying it to the N.T., will be found in Dr. R. G. Moulton's forthcoming work, *The Literary Study of the Bible* (Ibsbister), chs. i. and ii.: see especially p. 50, note 3, pp. 69 sq., 76 sq.

stantly found in the most elevated passages, having no trace of the lighter associations common in English. Thus Luke 21¹¹ λοιμοὶ καὶ λιμοὶ, *pestilences and famines*. Heb. 5⁸ ἔμαθεν ἀφ' ὧν ἐπαθεν, *he learned from what he suffered.*

Zeugma (“joining”) is the linking of two clauses by one verb which must be understood differently in each, or with a new verb of kindred meaning supplied in the second clause. In English it is not native, and is therefore uncommon except for humorous effect; but such a sentence as “I turned my back on goodness—and happiness” gives a fair illustration. We have it in 1 Cor. 3² γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, *I gave you to drink milk, not solid food*: out of ἐπότισα we have to supply “gave to eat.” Luke 1⁶⁴ ἀνεῳχθη τὸ στόμα καὶ ἡ γλῶσσα, *his mouth was opened and his tongue, i.e. his tongue was loosed.*

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(For reasons of space, this Index is restricted within the limits of immediate utility ; thus words are omitted which may be found at once in the alphabetical lists, or in the Lexicon, unless some special point concerning them is brought out in the Grammar. Several words will not appear on the pages to which they are referred : in these cases information bearing on the words will be soon found there.)

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